

Religio Jurisprudentis:

OR, THE
LAWYER'S
ADVICE to His
SON.

IN
COUNSELS, ESSAYS,
and other MISCELLANIES,

Calculated chiefly to prevent the
Miscarriages of YOUTH, and for
the Orthodox Establishment of their
Morals in Years of Maturity.

Per PHILANTHROPUM

Pudet hac approbria nobis & dici potuisse, & non potuisse refelli.

Ἀγὰρ δὲν ἐστὶ τὸ ναυγῆσαι μὴ ἀπὸ πλεονεξίας.

Macte nova virtute, puer, sic itur ad astra,

Sacculus è caelo descendit, γυνῶν δὲ σπάρτον.

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Religio Jurisprudentia:
OR THE
LAWYER'S
ADVICE TO HIS
SON.



Viro prænobili, nec non Reve-
rendo admodum in Christo Pa-
tri *HENRICO* Dom.
Episc. *LONDINENSIS*.

Indagator, hicve (plus minus) Juris Pe-
ritus,

Salutem plurimam internam,
externam, æternamquæ (Religio-
nis ergo) cum toto valdè
dicit,

*Hæc suas Lucubrationes (Patronorum de Jure
Reverende) quantæ quantæ sint de facto,
candidè vestri Patrocinii Clementissimi, nec
non Eruditi Tutamine decorari valdè velit.*

Tuorum Servorum omnium humillimus,
& Juris-prudentium minimior,

PHILANTHROPUS.

Panegyricks.

To the Jurisprudent Author.

Draw near (my Muse) how can I
silent be,
When I these learned Works of Plato see?
We have seen many Books, let's admire this,
All that's praise-worthy, here comprised is.
Learning and Wit, Philosophy and Grace,
Together dwell (sage Author!) in thy face.

Per Anonymum.

Scripsit (at ingenue) Lector parvo bocce li-
bello,

Causidicus, mentem scripsit (at ingenue.)

Scripsit (at ingenue) qua religione fruatur,

Quos sequitur mores scripsit, (at ingenue.)

Scripsit (at ingenue) quos veros credat amicos,

Quosqua putat fictos scripsit, (at ingenue.)

Scripsit (at ingenue) graviter leviterque

Et placidam mentem scripsit, (at ingenue)

Scripsit (at ingenue) quæ sint prudentia dicta

Verba viri, quid non scripsit? (& ingenue)

Per eundem.

Panegyricks.

Upon the Author of Religio Juris
Prudentis.

I.

GO, Atheist, go, with all thy Worlds
repine,
The Lawyer's now commenc'd *Divine*,
Has alter'd's Gown, and for a moral Fight,
Schools both *Des Cartes*, and the Stagyrite:
Marching at Fame's Trumpet's call,
More politick than *Hannibal*,
Through Rocks of Vice our Author melts
the way
With poynant *Council*, vinegard *Essay*.

II.

Who, maugre spies, dares boldly speak his
Mind,
Not unto *Words*, but *Sense* confin'd,
Who slight's false Colours, scorns the husky
shape,
And whilst his Criticks pick the painted
Grape,
Presents us here with solid Fare,
Viands, which substantial are:
Non-suits quaint Phrases, Transports lewd
Romance;
Makes That, and Error cross the Seas to
France.

III.

Panegyrick.

III.

Vice, now, methinks, tho' full moon'd to
the Sense

Within her bright Circumference,
Will hourly wane, then leave her dusky
shell,

No more a Link, no more a Guide to Hell.

The Virtues they succeed, and all

Within one Peck concentrical,

Embrace each other, whilst ey'd Justice
spies,

And glides once more down from the lofty
Skies.

IV.

Dull Earth, cheer up, here, here's the heavenly
Fire,

Thy tender Plants for to inspire

With lively heat, due moisture, growth
and all

To make thy Off-spring truly *Sensible*.

Here Prudence with her Angels Quill

Points out the Labyrinths of Ill,

Shews wandering Youth, nay, gouty Age
their way,

Felicities great Road, *Et cætera*.

R. J.

Panegyricks.

A few Thoughts on Religio Juris-
Prudentis.

They that peruse this little Book may
find
The sage Suggestions of the Lawyers mind,
How learnedly the Author does impart
His Sentiments, with Judgment and with
Art;
In Language solid, singular, acute,
Authentique Resolutions (*sans dispute.*)
His Subject's weighty, and his Lines con-
cise,
The *Juris-Prudent* doth philosophise;
In stile most elegant, in sense profound,
In morals practical, and Doctrine sound;
Agreeable to all, candid, upright,
Pleading at once for Profit and Delight.
Avoid the Court Detraction, since you see
The Lawyer gives Advice without his Fee,
A President of Generosity.

R. B.

In Authorem *Juris-Prudentem*,
per Sir J. H.

Causidicus bonus hic nequeat bene perdere
causam,

Nam, quæ non prosint singula juvant
Dogmata Causidici (*Jove consule, dogmata*
digna.)

Salve, disce, doce, vive, senesce, vale.

A Prefatory Line
TO THE
READERS.

Possibly (Sirs) the very Title of this brief Rapsody of Sentiments and Opinions of a *Jurisprudent* (or Man of Law) may disgust the Pallats of some kind of its Perusers; who presume, that a Person of that Character, commonly is little or nothing acquainted with, or at least ties not himself up to the Rules and Practises of real Virtue and Religion (and I wish there were not so much weight in that Objection) whereunto I hold it here both reasonable and seasonable to make you this Reply. If that admitting *de facto*, such a violent Presumption, be tantamount to an half proof of the Point; yet that *de Jure*,

To the Reader.

it ought by no means to be the Case or Condition of one, that in *sano Sensu*, is a *Jurisprudent*, or Sage of the Law; of the Truth whereof, we have a renowned President on Record, among some others, *viz.* of that incomparable and Religious *Jurisprudent* lately deceased, Sir *Matthew Hales*, Lord Chief Justice of *England*, in his Moral Considerations, and other as Learned, as Religious Suggestions of his in print. But we use the *Jurisprudent* Word in a larger and more indefinite Sense, than applicable to the Professor or Practiser of the Municipal Laws of our Realm; as the true Etymology thereof imports. *ff.* A Man of Sense or Prudence, a Man of moral Conduct, that distinguishes well between, and judges well of Right and Wrong, for generally the Mobile, or Vulgar (we truly say) *non Distinguit*; but the Proverb saith, *as the Bell Clinks, so the Fool (or Jurisimprudent) thinks.* To the intent and purpose, therefore, that by relation to the Councils or Essays, and other Miscellanies herein, afterwards

To the Reader.

terwards exerted, it may more fully and particularly appear, that an immoral, or irreligious Person, young or old, Puny or Ancient, is neither a Man of Law; Prudence, nor good Sense, and to represent in several fundamental particulars; the Character and Complexion of such an one, as all Intellectual voluntary Agents ought to be, and to obviate, and anticipate, as far as may be, the Epidemical Miscarriages that happen to less thinking and considerate ones of all Ages and Sexes in this Conjunction of time especially, and to encourage all Actings for the reason of the things, and consequently to smoothe our Path through this Wilderness of the World, unto the Land of promise, which is, or ought to be in our constant Prospect, is the Tenour and Effect, true Scope and Drift of these ensuing Suggestions of *Philanthropus*; which he violently presumes, and heartily hopes will be acceptable unto all Mankind, until fuller and further Discoveries and Auxiliaries be exhibited, *pro bone publico*; by more learn-

To the Reader.

learned and elaborate Heads and
Hands than is pretended to, or own-
ed by,

S I R,

Your well meaning Man of Law,

Philanthropus,

PHI-

PHILANTHROPUS

AD

Filiolum Pythagoram

Juris-prudentem.

Quoniam sibi te charissimum, indolisque spei Filiolum, etsi non admodum (forte) spectabilitate corporis indutum, paterculus tuus tam per Patricium, quam quendam Peripateticum Carthusianum jamdudum (bonis auribus) in Artibus & Scientiis quibusdam

Philanthropus

busdam liberalibus institutum
& per modulo tuo de bene esse
imbutum summopere curave-
rit ; attamen, ut ad Herculis
columnas in omnimoda Virtu-
te nova felicissime pervenire
videaris, Hæc (suis in an-
nis, ni fallor, provectioribus
excogitata, ipse dixit tibi do-
cumenta : ut pote quos scopu-
los ille vix (& ne vix qui-
dem) evaserit post ipsius (sal-
tem Metampsychosin aut) obi-
tum, Tu ipse feliciter effugias.
Ut igitur hæc sua lucubratiun-
cula, quanta quanta sint, æquè
bonique consules Lex ita po-
stulare

ad Pythagoram.

stulare videatur. Quo minus reliquis tribus, ut opinor, adhuc superstitibus tui ipsius fratribus tam exemplo tuo, quam concilio animadvertere videaris; hoc præcipue enigmatico,

Aio, tres Fratres, unum Don vincere posse.

Quippe quoniam Tuo clementissimo Paterculo prædicto malesano, contigisse mihi videtur (utique bona fide fertur) ut in arcta & salva custodia Legis retineretur (cum quibusdam secum Cantabrigiensibus in Arenam Cancellariam descendentibus Euphoniae.

Philanthropus

phonia potius quam meriti gratia). donec quorundam nummorum summa ab ipso solveretur præfatis Cantabrigienfibus conquerentibus, quæ quidem absque debita causa, & de injuria sua propria, non sibi solum, verum etiam aliis Jurisprudentibus expostulari aut ista summa soluta esse non posse videbatur. At vero quod luit admodum in corpore, quia non habnit in ære, neque habituro Fas aut Jus redditura, vel potius reddita; aliunde, ni fallor, satis superq; patet per Recordam, utcunq; pro
sup-

ad Pythagoram.

supposito prædicto contemptu,
in non solutionem circumcirca
centum Marcarum Summam;
pœnas dedit, & dabundus
erit; tecum autem quoniam
per aliquot dierum spatium in-
carceratus ipse peculiare ha-
buit Consortium (licet ^{ἔκαστος}
^{ἀναστήσῃ δὲ μὴ, qui,}

Donec erat fœlix multos numerabat amicos.
Parvus ad amissas ibat amicus opes.

Ideoque tibi Filiolo præclaro
(ni maxime fallor) partim
Gratitudinis, partim Amoris
ergo dedicari velit hæc sua co-
namina, ut nec oleum, nec o-
peram suam (omnino) perdi-
disse

Philanthropus

disse videatur. Mibi revera
non innotescere admodum con-
fiteor (charissime Pythago-
ras!) suavem sibi esse Fra-
tris tui penultimi memoria,
etiamsi probe intellexi de isto,
Impiger extremos currit Mercator ad Indos.
Ultimi vero non minus obse-
quii parentalis, quam indefa-
tigabilitatis ergo, paulisper
gratior. Antepenultimi, autem
(nisi maximopere fallor) de-
generationis ergo minime gra-
ta. Tui ipsius, denique licet
ἀποστόλων ἐλαχίστη memoria (ut
mibi videtur) est sibi suavis-
sima, tantoque cæteris Tri-
umviris eximior memoria,
quanto

ad Pythagoram.

quanto Te liberalium Artium
& Scientiarum Virtutumque
novarum Encyclopædiam as-
sequi pro virili tuo conari se-
met ipsi proculdubio valde
videaris; viz Deo Optimo
Maximo, Dominoque nostro
Regi, necnon parentibus (in
loco positis) reverendas mores
geris & præstiteris. Verum
enimvero denique (mi Pytha-
goras amicissime) cave sis ab
amicis, ne tam temporis,
quam nummorum æque ac Li-
bertatis fures esse videantur,
de inimicis autem eadem non
indigeas cautela---- ipsissima
nam-

Philanthropus, &c.

namque (prout tui amabundi
Paterculi Diagrammata se
habent) FLETA ARMA
MINISTRANT; utique
(spero de) Te ex meliore Luto
finxit praeordia Titan, Py-
thagoras sperabunde, vive &
vale; Deus Opt. Max. Te
tuaque diu seruet incolumia,
in omnimoda nova Vir-
tute dirigat, Roreque caele-
sti conamina madescat, faciat
atque (precor) omnia Tui
Πατριάρχου Paterculi, tibi Μαθητά.
Sic obtestatur,

Tuus Amicorum,
non minimus, licet

ANON-IMUS.

To Jurisprudent Philanthropus.

SURE Plato's rediviv'd— Philosophy,
Law, Gospel, and true Morals, all agree.
Doubtless he ne'er can (*bona fide*) be
A *Jurisprudent*, that approves not thee,
Who reconcilest Learning altogether,
Either take Law and Gospel, or take nei-
ther.

For *Jurisprudence* really comprizes
Them both, and he that don't divide them,
wise is.

Thou hast philosophiz'd, and as a Friend
To all Mankind hast acted, MARK
The End.

Per Anonymum.

1871

1872

1873

1874

1875

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1881

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1890

Twenty Moot-points or Queries
put by P Y T H A G O R A S
to the Jurisprudēt P H I
L A N T H R O P U S, to be
argued and determin'd in the
next Edition.

Quærere, dat sapere quæ sunt legitima vera.

Qu. 1. **A**N? *Scientia habet nullum in-*
micum, nisi ignorantem?

Q. 2. *An? Filiatio non potest probari?*

Q. 3. *An? Bene qui latuit, bene vixit?*

Q. 4. *Annon? Sponte virum mulier fugiens,
& Apostata facta, dote suâ careat?*

Q. 5. *Annon? Jurisprudens captus in Vestro
Namio sit replegiabilis?*

Q. 6. *An? Unicornique in Arte sua perito cre-*
dendum est?

Q. 7. *Annon? Touts vient a point, que puet*
attiendra?

Q. 8. *Annon? Ἀγὰδὸν ἐστὶ γυναιχὸς μὴ ἀπειθεῖ.*

Q. 9. *Annon? Læsa patientia bene fiat furor?*

Q. 10. *Annon? Omnis Protectio trahit Sub-*
jectionem?

Q. II.

Q. 11. An non? Divortium a Mensa & Thoro, sit Divortium a vinculo?

Q. 12. An? Qui condonat peccatori, de Fure debet oblivisci?

Q. 13. An? Mendaci de facto credatur in re vera de Fure?

Q. 14. An non? Ictus perfidiosus, aut Secretorum detectio, sit dissolutio de vinculo amicitiae?

Q. 15. An non? Filius (non sui Furis) ducit in uxorem mulierem Dispar gabilem absque consensu, vel notitiâ utriusque Parentis adtunc superstitum sit de Fure Repudiandus?

Q. 16. An non? Frustrâ sit per plura, quod fiat per Pauciora?

Q. 17. An? Res humanæ Succedant? ut negliguntur Druinæ.

Q. 18. An? Edere Libros, vel edere Liberos sit Jurisprudentiis?

Q. 19. An non? Est virtus placidis abstinuisse bonis?

Q. 20. An non? Interest Regno, ut sit Libertum

FINIS.

Relig

Religio Jurisprudentis :

OR, THE

LAWYERS

ADVICE to His

S O N.

In XX. COUNCELS.

THAT every Man in the World starts into it, (at first) under more apparent characters of a Divine impress, than any other sublunary Creature, is obvious to all contemplative understandings ; and that not only in reference to the constitution and frame of his Body, which the

B

Heathen

Heathen Philosophers of old had well observed, in saying,

Pronaq; cum spectant animalia cætera terram

Os Homini sublime dedit, cælumq; videre jussit

Et erectos ad sidera tollere vultum.

All other Creatures looking down,
Man's countenance, of more renown,
More lofty's made with darting Eyes
Erected to the Starry Skies.

But also and chiefly in regard to the composition and shape of his mind, or intellectual faculties, whose spontaneous and natural operations and motions are sublime and generous, indefatigable and transcendently comprehensive of the knowledge of his Maker, of the Universe, and of Himself; which endowments are more highly improvable by contemplation, reflection, and ratiocination, which endowments and accomplishments are nowhere else extant below Angelical Beings. Human nature as we are very well assured being but a very little lower than the holy Angels themselves.

Man thus entring on this stage of the World, as *Abrasa tabula*, a blank paper comes at second-hand obnoxious to future impressions on his Intellectuals, as Examples, Customs, and Education happen to make upon them, and inscribe; being yet so while, but *Udum & molle Lutum*, soft Clay and for some considerable time, hath not wit

use of his *ἡμενονιδον*, or Reason, and Conscience, to discriminate between right and wrong, good and bad notions or actions; nor to understand his own constitution, concerns, or origination; nay, not so much as to know what to make or do with himself, till he walk and converse with Men; which is the lesson he is to learn in this his Pilgrimage: Namely, first, To take cognizance of Himself; and secondly, Of his Creator, Sovereign Proprietor, and Benefactor. As for example, His Eyes and his Ears begin to teach him what is his business here below; the former of which makes the quickest and most tenacious impressions upon him, the latter more uncertain and tedious; as that Divine Philosopher *Seneca* tells us, *Longum & incertum est iter per praecepta; breve & efficax per exempla*: The reason whereof is because Man is naturally most Mimical. Hence arises his greatest hazard as to his moral Principles, that he sucks in almost with his Milk; which commonly (for the forementioned causes) proves radical and venerate by the tract of time and inward habits, that such superpossession of his mind can very hardly, even by all moral arguments imaginable be ever extirpated, or removed. From which grounds it was that I could not in a long time prevail with my own will to comply with the ultimate dictates of my best and

maturer understanding, in disbelieving that weighty position which my juvenile faculties were prepossessed withal, that much of Mankind are eternally damn'd upon the account of *Adam's* original Apostacy, till I found it so manifestly repugnant to, and inconsistent with, the nature of Divine Philanthropy to destroy any of his Creatures, whom he made voluntary intellectual agents, before ever they had or could sin, after the similitude of our forefathers transgression; to wit, commit actual obliquities. And until I clearly discern'd that the plaister of our blessed Saviour's atonement, was broader than the sore of *Adam's* apostacy, or of Mankind's original or actual delinquencies: His grace hath superabounded in our recovery; and that by him we are reduced into a greater capacity of Eternal Happiness, than by the first *Adam* we were in danger of Everlasting Ruin. Wherefore,

I. *Counsel.* I advise all Parents to be superlatively careful in the first rudiments of Knowledge, that they may happen to be instrumental to the infusion of, into their Children, at their early minorities of years.

II. *Counsel.* Is as soon as your Son is of years of discretion, that he superstitiously addict and betake himself to a Calling or Profession, which his own Genius and his

Parents

Parents judgment best suits withal, whereby he may be useful and adjuvant to the community of Mankind, for whose sake (in a great measure) he came into Being ; as the old Philosophers well observed, *Non nobis solum nati sumus, partem Patria, partem Parentes ; partem amici sibi vendicant.*

Our Country, and our Parents, and
Our Friends, some part of us demand.

Hereby also (besides the particular improvement of his Talent, and augmentation of Estate, and Provisions for himself or dependants) he will secure himself against the snares of idle and unreasonable Men, that have not Faith nor Truth to fear by ; and likewise keeps his Mind in Tranquillity, his Body in Health and Ease, and his Soul in Chearfulness and in Safety, from allurements of Sin and Vanity, that Mankind is in hazard daily to be demolished by ; for its well becoming the Richest to be, and unaccountable in the Poorest, not to be engaged in a Profession : wherefore the Grand Sultan himself is renowned for his principle of Politicks, for he will make narrow-heads rather than be counted one without any Employment. A vulgar Error, I have observ'd, that many if not most of our Parents will byass their Childrens inclinations herein. Another frequent fault of many, I have observ'd, that would quit their Trades, and forsake their Professions,

before their Age, or improvements laudably require it; which I wholly disapprove.

III. *Counsel*. Is to cherish your Invention in all points where the *Utile* is in conjunction with *Dulce*, to wit, profit and pleasure are united, altho it operate collaterally and not directly upon your particular employ; for tho it be *difficile invenire* yet its *facile inventis addere*; its easie to go on where another *Virtuoso* leaves off;

At nihil invita dices, faciesve Minerva.

Against your Genius (I warn you)
One thing, nor other, say nor do.

IV. *Counsel*. Tho you study ne'r so hard or to purpose, acquiesce not in that *Labor* to tory; but converse as well (tho not so much) with the Living, as with the Dead. I mean with Men and Manners, as well as Books, and your Self.

Hence 'tis that if you *Wickam's* motto follow
You'll not find *meat*, but *manners* make a Meal.
Scire tuum nihil est, nisi te scire, hoc sciat alius.

Your knowledge signifies not that,
Unless others know, you know what.

Study accurately the humors and tempers both of Men, and Times, and in this course you will then understand *Wine* and *Wine*.

Uno namque modo vina, venusque nocent.

I recommend (in the scarcity of the enjoyment) such Books as exert the Lives on

Moral endowments of brave Heroes, Worth, Learned and Wise Men, especially of modern impression, that have been most useful upon the stage of the World. A taste of History, Poetry, Musick, and the Mathematicks is enuff. If his Trade be Navigatory or Sea-faring, be critically careful of Maritime Observations, and to keep a Journal. If Merchandizing, to study the nature of that Commerce, and those Commodities that are *al a mode*, and agreeable to the present Traffic of those Countries wherein you adventure, or with whom you deal; and what the respective Climates most adéquately and naturally afford. If in Land-trade be your Province, well remark the rates, qualities and condition of the Wares you most deal in, and the variation of the Market compasses, and exactly to keep your Books of account, as to profit and loss; a journal or diary of your Memoirs and accidents as well as expences. I vigorously recommend to you what ever point of the compass your imploy stands at. *Ab Jove principium Magni Jovis omnia plena.* Could the wiser Heathen say and practise.

V. Council. Wherefore be sure to keep an early and particular account of eminent and remarkable occurrences of providence, both of mercies or judgments, all your Life long, and frequently reflect on and anim-

advert them. This early and late, sick and well, abroad and at home, is an essential and easie practise, and both delightful and wonderfully beneficial for both Soul and Body, a little time will convince you. It will create in you often venerable and grateful sentiments of your heavenly Fathers benefactions, which the commonness of the injoyment renders us less mindful off: tho perhaps you will find them that we most frequently injoy none of the least in value.

VI. *Counsel.* Let the first and last of your Thoughts and Considerations, waking and going to sleep, be more or less of the Most High, and of your circumstances and relation to him who is, *intimior vobis intimus nostro*, the intimatest thing to us, original and final; let his Goodness melt you into intense Love of him, his Greatness into filial Fear and Reverence, his Wisdom and Faithfulness into an intire resignation of all you are and have, to his will and disposal, imprecate his conduct and countenance, deprecate his displeasure; daily hourly, and thankfully, ejaculate to him acknowledge him as your Sovereign Lord and Proprietor, as well as Creator and Benefactor; adore him for his Divine Philanthropy; and implore his direction particularly in every enterprize of moment. Be not high-minded, but fear; especially

in Company you can't be too circumspect, nor cautious; *Abundans cautela non nocet*. Least you be trepan'd or bubbld, or engaged in feuds or debates of publick importance, in this Age and conjuncture especially.

VII. *Council*. In the Election of your acquaintance, be sure they be such as you are like to be benefited by, or them by you, or else you will find them to be pilferers of both your time and mony; and remember the old Rule, That

Turpius ejicitur, quam non admittitur hospes.

Preventive Physick is ever best; and you can't so easily be rid of an ill Companion, as you can decline his acquaintance, *ab initio*— Ill acquaintance is the epidemical bane of Mankind; and as to Morals an honest Tailor or Cobler is better than a profligate *Don John of Austria*, or Libertine. Let your deportment, with whatever of Mankind you happen to be Conversant, (and as little as possible converse with Women and Children) be complaisant, humble, and with an unaffected charity, universal affability, and modest generosity; be just and generous unto all Mankind — to superiors (especially Parents and Masters, reverently observant, courteous and cheerful to inferiors and equals, which will conciliate or beget both interest and friendship, and (which is most to purpose of all)

Gods blessing and good providence, besides a high satisfaction of Mind, and peace of Conscience (which is a constant Feast).

VIII. *Council.* Your time is the greatest talent (one of them) that you are intrusted withal; and therefore be very thrifty thereof, the rather because feeding, sleeping, sickness, and other inevitable Ceremonies of humane Life will spung upon you a great share of it; and remember that,

Solius Temporis honesta Avaritia:

Covet nothing in your prime,

Unless it be your precious Time.

IX. *Council.* Parsimony or Frugality of Coin is a fundamental Council; for Seneca said very truly, *Magnum est vestigial parsimonia*; that is Frugality is a great fortune, for its not how much comes into your fund, but how little goes out that enriches any Man; and a penny in the pocket (to Cross the Proverb) is worth two Friends at Court. The attainment will infallibly and quickly qualifie a Man to be bountiful, opulent, and considerably regarded in the World, and in short its the key of Industry and Virtue, or Learning; for observe,

Haud facile emergunt quorum

virtutibus obstat

Res angusta Domi

Nil habet infelix paupertas durius in se

Quam quod ridiculos homines facit.

This

This Indigence is such a scurvy School,
Nothing makes Man to look more like a Fool.

X. *Counsel.* Rarely or never exert a passion what ever provocation you meet withal either of Love, Fear or Anger; to which end be as fearful to give, as careful not to take any provocation, for its as true of *Amor* and *Timer* as *Ira*. That *furor brevis est*, &

Res est solliciti plena timoris Amor.

That is,

As Anger is a dreadful madness,
So Love is a most fearful sadness.
Especially beware of an incensed Woman.

Cui primum dedit natura pectus
Et instruxit dolis; sed vim negavit
Ni inexpugnabilis esset. As *Seneca* the Tragedian saith Philosophically.

Nature h'as giv'n her craft and Breast
Fit for the purpose, but the rest.
Power he has denied her, least
She'd b'an unconquerable beast.

XI. *Counsel.* Exercise and Recreation, are as necessary and advisable, as employment and a regular Profession, but to be used only as Salt or Sauces with Meats, to make them wholsomer and palatable; but great caution must be taken, of what kinds, what times, and what places are most prudent to be used.

And the variety of such diversions being so numerous and great, its easie to habituate your self unto such as are most innocent, expedient, and significant; as Riding, Rowing, Walking, Singing, Dancing, Swinging, &c. which I account most laudable; natural, and expedient for the preservation of health, and exhilaration of the mind and spirits; but Gaming with Cards or Dice, or hazard of Coin and Credit, by Horse-racing, Bull-baiting, Cock-fighting, &c. I explode and utterly disapprove, being a kin to witchcraft, and the high-way to ruine both Estate, Reputation and Conscience.

Mathematicks and Musick, I recommend as the most innocent and intellectual recreations, and such is Poetry; the Italians say,

Quem non amat Deus, non amat ille Musas.

Whom God loves not, that Man loves not Musick.

Not that I value my self a jot the more, that I in fifty years never plaid at Cards or Dice, which perhaps none else at those years can truly say; nor that I hold them absolutely unlawful, but generally very inexpedient and mischievous, especially for such as are indued with an Athletick habit of Body; and may habituate themselves much better to other Exercises and Recreations many ways.

XII. *Counsel.* As I can advise few or none to, so dare I not diswade all from Marrying, wherein they cast a Dice for their felicity (at the best) but I verily believe that few or none ere repented that they died Virgins; and few or none that had issue but have (upon a double experiment). I must needs say, it is not a condition indifferent, but much mends or mars the parties, be their circumstances what they will, young or old, rich or poor, &c. Perhaps (if *Utinam* were not too late) I could have wish'd (as *St. Paul* did) that I had taken the more eligible side in keeping my Virginity still: I'm sure for the present distress, which by means of marriage, I can truly say, I lye under, as well as for many other weighty causes, I had done better and been wiser, for not to have toucht a Woman in that sense: yet because all that is lawful is not expedient; I must needs think that as those that with great agreeableness of years, Principles, Tempers and Fortunes, and with approbation of Parents are married, may be happy and do well; yet such as have power over their own wills and restraing, do much better: and of this opinion was our Saviour himself, when his Disciples put him the case, tho he superadded that all can't bear that Doctrine, as to castrate themselves for the Kingdom of Heaven sake;

fake; or devote themselves to a (*Celibate* or) single life; *A Pabis Abstinet*, was great *Pythagoras's* Doctrine to his Profelites also, and *Solomon* thought not one amongst ten thousand of that Sex scarce to be found fit for a true help meet unto Man; but because I refer the Reader in this point to my Essay, *De Conjugio*, for a fuller account of my opinion. I will only add this further remarkable saying, *De sapientia veterum satius est cavere semper, quam perire semel*. Its better alway to avoid dangers, than once to be destroy'd.

XIII. *Counsel*. Guard your Mouth and disclose not a secret, except to one that is nearer than a Brother.

XIV. *Counsel*. Contract no friendship with a very near relation, nor Matrimony especially without the consent as well as privity of your Parents.

XV. *Counsel*. Be as punctual in your word, and appointments with all mankind, as is possible, the benefit redounding to you thereby is unimaginable.

XVI. *Counsel*. Lye not upon any account, but rather deny to speak the truth, which you are affraid or ashamed to reveal; for he that lies of course will not be believed when he speaks truth. There's no more necessity to tell a lye, then for any Man to burn, that so he may pretend to mar himself by an *extempore* Marriage.

XVII. *Counsel.* Use an exact method in all your motions and negotiations, or employs (be they what they will) which will facillitate all business much, and incredibly; the Creation was in number, weight, method and measure: In your least as well as biggest affairs speak and act ever, *pro ratione rei*; never *pro imperio*, if you'd be easie, or successful.

XVIII. *Counsel.* In Eating and Drinking no exact rule can be given in particulars; wherefore observe your own Body as to proportion, and your own occasions as to times; my rule is, *ut sit mens sana, in Corpore sano, sic ede, bibe, lude.*

So Eat, so Drink, Carouse and Play,
That Strength, & Sence may nere decay.
But rather take too little at some time, than too much at any time, *valetudinis ergo.*

XIX. *Counsel.* To be continually very busie, and very chearful (unless upon sacred Duties, or upon your Recreations) which unless guilt obstruct you cannot be warrantably otherwise: for you are obliged to rejoyce ever more; conster it as you please; and also to be very diligent and assiduous in business, which assiduity indeed is but pleasure and profit in conjunction; and your greatest security against Temptations unto Degeneration: and a mighty preservation also against extravagant expences of time or mony; which if
you

you comply not withal you will with an heavy Heart say, (if death do not surprize you) *What fruit have I had in those things whereof I am now ashamed ; and whereat upon reflection I am (if not undone) astonished.* You may think this very hard and ruinous, but upon practise remember you'll find this true, that *periisses, nisi (ita) periisses.*

XX. *Counsel.* To be very charitable, so far as the tenth part at least of your improved acquirements shall extend to ; but let your Charity not be confined to common petitioners (for that seldom proves truly Eleemosinary or Charitable) but where you are very probably satisfied, in your judgment, that the case is Compassionate, if ever you be profuse in any thing be so there ; for I have found (and you may be sure that you will also) that such benefactions turn to better account to you, and are more pleasant to your self, than to the recipients, tho never so indigent. For to Charity and Frugality, you must ever remember nothing is your own property, so much, but what you must be seriously accountable for. God lends to you, besure lend you (this way) to the Lord, than will you be blessed ; *in sempiterna secula, sine Fine.*

Religio Jurisprudentis :
 OR, THE
 LAWYERS
 ADVICE to His
 SON.

De Religione & Virtute.
 Of Religion and Virtue.

Religion (*ex vi termini,*) Etimologically, imports Allegiance, or a Natural (as well as Moral) obligation or Duty to God, to ones Self, and to all Mankind. To God, as our Sovereign Maker, Lord and Proprietor, and constant

stant and Eternal Benefactor: To own and acknowledg him, so to be Ruled intirely by him, to Depend sincerely upon him (in the use of the means of his own prescription to us) and to Resign up our selves unto him, as both Original and Final to us in all points. To our selves, to be Just, Chaste, Temperate and Charitable, for neither are our Bodies, nor our Souls our own. To the rest of God's family, both Man and Beast, we owe the Tribute of Justice, Respect, Love, Charity, to behave our selves toward them all according to the dictates of Natural Light, and superadded Reason (God's Candle) and Divine Revelation, couched in Holy Writ: *Homo homini Deus*, and not *Lupus*; we should act towards our fellow Creatures after that Coppy that God blessed for ever hath set us, in his Philanthropy, or kindness to us; that is, to help, instruct, respect, and compassionate them upon all occasions and emergencies that happen; and not at all hurt, injure, defraud, or disquiet any one part or member of his Family in the World: This is real Religion or true Virtue.

So that real Religion consists in an humble, just and generous Disposition or Temper of Mind, that habitually prompts and inclines a Man to Love and Goodwil, towards the whole Family of God, to
visit

visit and relieve such as are distressed, or uneasy, to deal fairly and honestly withal Mankind, even Foes as well as Friends and Allies; and to preserve our selves, and (as far as we can) others from the pollutions of the Mind and Body, to do Justly, walk Humbly (that is Holily) and to love Mercy. And it doth by no means consist in those things which (is an Epidemical mistake of well affected persons in the World) are not the End, but the means of acquiring it, as Hearing, Reading, Praying, and Christian conference and meditation; but a frame and constitution of Heart, vigorously actuated by an energetical Faith, a lively Hope, and an universal Charity. For to love and respect only Benefactors, and to revenge indignities and affronts offered to us, without any just provocation given, &c.

Tantum Religio potuit suadere malorum.

Scribes, Pharisees and Heathens, arrived to that pass; but Evangelical Precepts and Presidents extend a great deal further, as to teach us to imbrace a common Enemy; and neither to give, nor yet receive provocations to wrath. To deny our selves in many things indifferent, and to restrain our appetites and passions in many cases where not exorbitant. To be as cunning as a Serpent, and harmless as a Dove in the whole course of our Conversations;

versations; to become all things to all Men, that we may gain upon some; and in some cases, and for some persons, even to venture our Lives and Fortunes for them.

Reveal'd Religion no where enterferes with, or controuls, that natural Religion, or Law of Nature which we are endued with, upon our entrance into the World; but all the Rules and Directions thereof are in affirmation and in enlargement of them; which is worthy our Observation.

Religion (*in sano sensu*) extends it self all over the World, (as well as the Gospel doth all over Christendom) and is seated in the Conscience, which is God's Vicegerent, that approves or condemns, accuses or excuses, all the actions of intellectual voluntary Agents; read *Rom. I.* The fundamental part of Religion is co-natural to, and as inherent in, an Intelligent Agent, as Reason it self is; wherefore whoever of them lives without some sense of his subjection to, or dependance upon his Maker, is a moral Monster; (which is the greatest prodigy in the whole World) for an Oxe to know his Owner, and an Ass his Master, and yet for a Man of higher senses, and intellectual faculties, framed on purpose to reflect on, grope after, and understand his

his own Constitution, Duty, and Dependance; to disown or be ignorant of a Deity, is an unaccountable thing in Morality.

Religion is (in short) that thing which does distinguish a Man from a Brute. And Virtue or Piety is that which makes a Man appear to be an intellectual voluntary Agent, for nothing else can be such; to wit, a thing that can chuse or refuse good or bad; and that owns his dependance upon a Sovereign goodness: without whose Care, Conduct, and Authentication, he could neither have nor continue in a Being. Men and Angels are only such a sort of existency; and Virtue or Religion belongs properly to no body else in Nature, some shadows and umbrages there are of a seeming Religion in inferior Entities, but they cannot amount unto true Religion, because they are only prompted by Instinct, or natural Laws, that oblige them to chuse, or refuse, what only is Decorous and Healthy, which are their *summa bona*, or chief good.

But he that is truly Religious or Virtuous, takes a real delight in regular motions and rational operations, as homogeneous and connatural to his Constitution and Nature. This is a right *Jurissprudent*; for it is a true Maxim, as well as an old one

one, that *Plures sunt quos cogit Timor, sed Meliores, quos ducit Amor*; or in Metre thus,

*Oderunt peccare mali, formidine pœnæ,
Oderunt peccare boni, virtutis amore.*

That is,

A good Man's so for goodness sake,
A bad Man fears (not Love) so make.

A *Jurissprudent* in our sense is radically Religious, that is, ready to do all good Offices unto all Mankind, and loves so to do. And I am of Opinion, that *Animal Religiosum*, a Religious Animal is a more proper Definition of a Man, than *Animal Rationale*, or a Reasonable Creature; for as much as Virtue or Religion is an inseparable property, as the Logicians call it, *Quarto Modo*, or four ways. That is,

1. It belongs unto all Men.
2. It belongs only unto Mankind.
3. It belongs at all times unto Man.
4. It belongs necessarily to Men; but Sociabillity or Rationality possibly do to others besides Man.

Religion is so co-natural and essential to an humane constitution, that the most Barbarous, as well as Moralized Nations under Heaven, ever own some kind or other of a Religion or Religion, or reverence to a Deity, or Supream Being that gave them a Commencement or Beginning, and is conservative of them in

Being

Being ; and final and ultimate to them after their expirations. For Religion and Virtue must be considered off two ways; there's a Natural Religion, or Law of Nature ingroft upon all Mens minds in the World, that discovers to them their derivation from and dependance upon a Supream Proprietor, and Benefactor to all effects and purposes; and pursuant thereof, is the reveal'd Religion in Holy Writ; and in Works of Divine Providence, not at all thwarting or controuling but confirming the Religion we call Natural. Wherefore I infer that (tho there be too too many Practical yet) there is not one Speculative Atheist in the whole World; tho some fools have been so silly as to say so, or would if they could conceive so, yet none have been so mad as to think and really believe (tho they lived without regard of him in the World) that there is no God. A Man can view nothing within him or without but what hath palpable indications of Religion and Virtue, namely a relation to a Sovereign Goodness and Greatness; and consequently more or less must induce him to acknowledge his Dependance upon, and Subordination to an infinite Independency; which conceptions of his are radical Religion, and prompt him to Adoration, Homage and
to

to Fealty by virtue of the tenure of his Being: But for the understanding that which is the quintessence of all Religion, which is the Divine Philanthropy, or God in Christ reconciling the lapsed Creation to himself again; we are wholly beholden here to Divine Revelation, which is the glad tidings, to that effect and purpose, disclosed to us by the Gospel; the sound whereof perhaps two thirds of the habitable World have not heard of or known to this day, yet understand to do justly, converse humbly, and act compassionately to the rest of God's family below: And that by the *voids & spaces*, the written Law of natural Religion within them, *Rom. c. I.* makes this a plain case; whosoever steers not by this compass is a *Jurisperit*, in the worst sence. Whatsoever a Man is for parts or other accomplishments or endowments, that hath not a real sence of Virtue and Religion, he is the greatest prodigy; and despicablest thing in Nature. And yet which is to me one of the (*magnalia nature*) wonderfulest thing in Nature, that no part of the Creation prevaricates so much, or deviates from their Homogeneal Principles or Instincts, as doth Mankind; an Oxe understands and complies with his Owners intimations and pleasure, and an Ass with his Feeder's

con-

conduct ; but Man (the top of the Creation) swerves from his Sovereign Proprietor's Rules and Principles, and runs retrograde (of course) in so much that its almost as hard to find a truly Religious *Jurisperdient* amongst mankind ; as it was for *Solomon* to find a Prudent and Virtuous one among a Thousand Women. Religion and Virtue are the Varnish of the Creation, and renders it Illustrious; but Vice and Enormity blots and stains it. A Wise or Religious Man keeps the Peace, but an Irreligious Person is like a common Barreter, that sets the Family of God together by the Ears ; a Boutefean or Incendiary. The former is a Man of Council and of Conduct ; the latter is a common Nufance, not to be countenanced or endur'd with patience. Of the former that authentick Maxim is verified, *scil. Homo homini Deus* ; he's a God (upon Earth) to Mankind. Of the latter, the other part of it, too true, *scil. Homo, homini Lupus* ; he is a Wolf among Mankind, a destroyer. The former is a Man of sense, of honour, and every way eximious ; but the latter is a Dunce, and a Bruit in Morality. A Religious Man is a Sage in the Law, and the best *Jurisperdient* in the Land of the Living.

II. De Deo & Eternitate.

Of God and Eternity.

WHereof who can speak without a Solecism, or write without a Barbarism, or think without an Extacy. *Deus optimus, maximus intimior nobis est intimo nostro*; could the Heathen say:

Est Deus in nobis, agitante calescimus ipso;

That is,

God, the best and greatest thing,

Animates us with his Wing:

Nothing in us is so near,

Nor any object half so dear.

Αὐτὸς γὰρ θεὸς ἐσμὲν.

Man is his offspring, derives from him, subsists by him. and lives in him, and returns to him; he is both original and final to him: The Fountain and Father of Love, Life, Power, Wisdom and Immortality; whereupon the best Philosophers assert and hold, That *Animus cujusque est is quisque*; the mind is the Man: *He is that he is* which is the best definition that he hath given us of himself, who cannot conceive aright of him, but (*ex post facto*;) by his Backparts or the results and effects of his glorious and transcendent Attributes of Wisdom, Power, Goodness and Patience; so long as we stand committed to a Body from which when emancipated and released

leas'd possibly we may enjoy a more adequate knowledge of him, *per se & omnia*, *à parte ante & à parte post*. Our fullest apprehensions both of him and of Eternity, while incarcerated with Flesh and Bone, consisting principally in Negative notions of his Nature, and incomprehensible excellencies and perfections. Howbeit, our Dignity and our Duty it is, here below, to ruminate very frequently, and pathetically, upon those eternal enjoynments that are so radical to our very constitutions; for want of the lively hopes whereof (whereunto we are begotten by the Resurrection of our blessed *Emanuel*) we had been the most miserable part of all God's Creation. Our topping attainments here are to Copy out his imitable Attributes and Perfections, as the genuine Child doth *patrifare*, that is imitate his Parent, and strives to be as exquisite as his Father in all accomplishments and perfections that he is capable off: *Homo homini Deus*, is a certain Rule, Man's made, framed, and designed to be in the foresaid regards, a God to the rest of his heavenly Father's family here in the World, as the holy Angels in that upper-family are subservient Spirits unto the Heirs of Salvation.

Its high time for us to begin so to Ruminare and Consider (as aforesaid) as soon as ere we are capable to prevaricate

after the similitude of our Forefather Adam's enormity or trespass.

*Nullum numen abest ubi sit prudentia, quamquam
Nos colimus (Faustine) Deam, cæloq; locamus.*

God is eternal Prudence or Wisdom, and the only source and original of all other existencies and excellencies, and also final and ultimate of all: the serious and digested consideration whereof; that we must terminate in Eternity either in point of happiness or misery, is enuff to astonish any intellectual voluntary agent that is created, who hath not a deep sense of his relation to and dependance on him forever. He is by no means a *Jurisprudens*, who aims not in all his Counsels, Cogitations and Contrivances at Eternity; and has not a mediate or immediate regard to it *in omnibus*; and that considers not universally, and handles all points of humane affairs accordingly; that he is here but as it were by the By, and at best in a state of Probation and Pilgrimage, for a spurt of time not worth a thought, were it not in order to, and in persuance of, and preparatory for Eternity. God's infinite Love, the dwelling upon which contemplation for some considerable time, would animate and steer the course of Mankind by the true compass, and prevent an innumerable company of destructions and irreparable mischiefs, which daily happen unto stupid

or unconsiderate Men. Time, as one (wittily but truly) call'd it, is the needle that draws after it the long thread of Eternity, but for the injoyment whereof, it were worth no Man's while to be hurli-burlied here in the World. A calm and steady notion, or conception of Eternity, is alone sufficient to a *Jurisperdient* to make him weary of the World's achievements and blandishments, and utterly wean him from an eager persuite of any temporary acquisition, it will direct him to serve himself of (and not to be enslaved to) the present World; and to be a Councel in no Cause which hath not a prospect of an Eternal Fee or Reward. Prudent was the practise of that Heathen Poet, who declar'd,

Et mihi res, non me rebus submittere conor.

My business is, to take care, and to see

That business evermore stoop unto me.

Prudens incipit à fine, say Philosophers, A wise Man begins at the End, that is, its first in intention, tho last in execution. To square our means and methods so, as they may be sure to tend (*ad Infinitum*) toward Eternity, which is our ultimate End, is the genuine character and practise of our *Jurisperdient*, *scilicet*. Eternal weal, not wo; which principles of his reduced into practise, will seal his conveyance thither for certain; since one of his best principles is,

Id certum est, quod certum reddi potest :
 That hath enuff of Certainty
 Which doth demonstrate ere we dye
 The prospect of Eternity.

That the felicity of Heavenly enjoyments is Eternal, was never yet a Moore point (as I know) tho the Eternity of Torment hath ; howbeit its agreed on all Hands, by Sage and Religious *Jurissprudentes* that *à parte post*, or for the future every voluntary and intelligent agent, as Man is must expect an Eternal duration, when united again, after a mortal divorce of Soul and Body : Wherefore we hold that *Satius est cavere semper, quam perire semel*. Its much more adviceable to be always Cautious, than once to be ruin'd either in Time, or Eternity. *Summum Jus*, is God and Eternity ; that is, the supreme Right and Law, and the proper center of all mortal Souls ; therefore all the lines of our circumferences regularly ought to terminate there. That is, all our contrivances and transactions here in time, should be framed and steered by that Eternal compass :

For we are here but by the by,
 Only to be try'd and to try,
 What 'tis to live, and how to dye,
 Sleep, dream, and wake t'Eternity.
 I am fully of opinion, that this one Point
 or Consideration of God and Eternity
 (which

(which we can't easily separate in our thoughts) well and daily weigh'd and digested duly, will prove the best *Panpharmacon*, or universal Antidote, against all extrajudicial and degenerate deportments of our selves, unbecoming the Rank and Quality of our State and Profession here below ; and our Relation that we stand in unto God and Man.

He that well understands that he is not *sui Juris*, not his own property, nor put into Being only to serve himself, or to controule others ; but to be ruled and managed by the Laws of his Creation, and is but a precarious and dependant Creature, tho' in the uppermost forme here. And that he hourly is continu'd and supported in Being, to the end that he may be obsequious to the Laws of his Sovereign Benefactor, and Auxiliary and useful to the rest of Mankind, according to his capacity and qualification from above ; in promoting his own and their both Temporal and Eternal welfare, will easily be perswaded, that he is *divinae particula auræ*: that is, a spark of an Eternal flame, and a divine off-spring ; and that his principal interest, concern and acquaintance is vested in the next World, whither he is swiftly hastning out of this unto God and Eternity ; and consequently make use of this but as of a Scale or Ladder to climb up to that, with-

all reasonable and prudent expedition and security. Now to conceive a right of Eternal Goodness, Wisdom, and Power, that the notion may best affect and influence our minds, which are not capable to comprehend so vast an object; we may judiciously collect in our sereneſt imaginations the abstract of his imitable perfections, of Love, Power, Wisdom, Patience, Justice and Mercy, &c. by thoſe glorious instances that his Word and Works exert. And then adore and admire what you poſſibly cannot comprehend, the Clemency, Glory and Eternal goodness of that God that hath allied you to him ſo tranſcendently, and been ſo ſuperlatively beneficent to you and all Mankind, in your narrow tract of time, whom Eternity it ſelf will be a pattern ſtrait enuff to bleſs and magnifie when time ſhall be no more. Having not only made a World for us, and planted us as Vicegerents to him in it; but after we made defection from him, by our violation of his original Sanction in Paradife, to contrive that the ſeed of the Woman (that was the occaſion of our Degeneration and Apoſtacy) ſhou'd break the Serpents head that was the fundamental cauſe of our failing: For as the Logicians diſtinguiſh well, Satan was the *Cauſa procatartica*, or original cauſe of our Lapes; but the Woman *Cauſa proegumene*, or main inducement there

thereof ; and that after the fulness of time was accomplish'd, for the said breaking his Head, that had bruised our Heel ; that still that Divine and adorable *Philanthropy*, or Love to Mankind, should further extend it self, as after our Saviour's Ascension and departure from us, to commissionate his Holy Spirit to succeed him, and to comfort and incourage Mankind in all the ways of new obedience, that nothing supernatural (as well as rational) shou'd be wanting to perfect our both Temporal and Eternal felicity. This is worth our while a little further to ruminare upon, and to consider how far we are supply'd with a further Auxiliary, how the Divine Spirit, or the Holy Ghost, negotiates with Mankind, in persuance of his Eternal happiness ; is a noble Point, and worthy of the contemplation of a *Jurisperudent* to purpose, and (with submission to greater Theological Judgments) we are of Opinion that it operates not Enthusiastically, (as many hold) or indirectly and imperceptibly influencing of the minds of Men, out of the usual course of means, prescribed to us in the Gospel, or Divine revelation for our acquiring of Eternal happiness, which we call Salvation ; but by the mediation of our rational faculties, and diligent persute of such means of Grace and Glory, we are obliged to entertain as

consideration, conference, instruction, and applications by Prayer, and thankful Recognitions of, and Praisings for, and Rejoycings in such Benefactions, Comforts, and Aids Divine, which we daily and hourly enjoy, by that miraculous undertaking of our Saviour's passion, and intercession, together with the subsequent negotiations of the Holy Ghost, by the ministration of Angels, and the co-operations of him with our sincere and rational operations, in and about the accomplishment of our Salvation or Eternal felicity. He it is that works in us and for us, both a velleity, or willingness; and excites and helps us forward to action, as *St. Paul* expressly declares, The same Holy Spirit doth doubtless help our infirmities, and animates us in our defects of humane frailties; and as well in meditations of, as in application to him, prompts us to and prevents us in our pursuits after Eternal happiness. He that lives without God in the World, surely lives without any sense of this Divine superintendence over and in us all; how can else our Saviours words be verified, That this Comforter (which is himself under another notion) should teach and conduct us in the knowledge of whatsoever may conduce unto Eternal life. If we heed and regard him, questionless he is at hand, rebuking, reinforcing, and inciting

inciting us to every good Word or Work. But this is a new (or rather unconsidered on) Doctrine, since our Saviours departure from us, who told us when he went away, that he wou'd not leave us destitute of the like aids and supplies, (as he afforded us when he was among us) to inform, to incourage, and to direct us in the dark, how to grope out our way to everlasting hapiness. He sometimes by the Ministry of good Angels prompts us, sometimes by the mediation of our rational and considerate faculties suggests and influences us, sometimes by the interposition of evil Angels suffers us to be tempted and prevented from many a good enterprize, or undertaking, of his good pleasure and free condescension ; all which Divine aids and influences, as procured for us, by the prodigious merits and intercession of our Redeemer, whereof no man can give a particular account any more than of the motion of the Wind, that blows when and where it listeth, the impression whereof we mortals find and feel, but can't unfold whence it comes, or whether it goes ; but are sure that every regenerate person do participate of those operations, to all good effects and purposes, and without them are wholly impotent : This is that Lite that is kindl'd in all that are born, this is that Dove that brooding on the Waters, in six days,

days, hatched the visible World ; and this is that *Spiritus intus alens*, that Energy that stimulates Mankind to all good Works ; as the Poet himself of old darkly discerned,

Est Deus in nobis agitante calefcimus illo.

God is within us actuating, and

We tepifie by feeling his warm Hand.

Hereupon lyes a *Fursprudent* his strefs, that if he be true to himself, he's secure of Divine aid in his Study and Practise of the Canon, Civil, or the Common Law of Mankind, be it Secular or Supernatural, and further acquiesces herein also ; that the Humane Verdicts or Judgments, whether for the Plaintiff or Defendant, in the cause of his Clyent, will be Arrested and set aside one day or other, if not entred, or given according to the pattern of found words ; which is his original Warrant for all his Sentiments, Pleas, Opinions and Practises, from the first day of his Practise to his life End.

Deo optimo maximo sit Gloria in sempiterna secula sine Fine.

To God the Best, the Greatest, send

Thanks and praises World without End.

III. *De Angelis & Animis.*

Of Angels and Souls.

THe Soul (*in statu seperato*) unbodied is very near a Kin to an Angel, and in point of Constitution, but a little lower. It's the Duty and Dignity of them both, to be particularly subservient and ministerial Agents unto Mankind's eternal Interest and Happiness, the one as Spirits commissionated from Heaven to negotiate for the Heirs of Salvation, the other to imitate his Maker in becoming (*Homo Homini Deus*) God's Proxy to his fellow Creature, for it's truly said, *Animus cujusq; est is quisque*; 'Tis the Mind that is the Man, the Care and charge or Commission aforesaid of the Angels, the Father of Lyes himself own'd to be true before the blessed Archangel of the new Covent in the Wilderness, *Luk-4.10.*

But, whether every Individual Man and Woman have a Tutelar Angel, which hath by worthy and learned Divines, and others, from that expression in holy Writ of *Peter's* Angel; been so long controverted, that it remains a Polemical or moot-point to this day. All that I therefore judge adviseable as yet to assert therein is that it's *valde probabile, non probatum* very probable, but not proved; Howbeit both the new and especially

cially the old Testament demonstrate their general care of, and concern for the Church of God, and every numerical member thereof, and that with eagerness and outstretched necks they pry into the mysterious Contrivance of Divine *Philanthropy*, and our Saviours Incarnation for the Redemption of the last Creation, and the Immortality of our Souls hath more probable and pregnant Indications than the Existence, nature, or operations of the holy Angels out of the holy Writ; as the inadequateness (sensibly to be perceived by us) of any sublunary or created enjoyment in point of plenary satisfaction to the powers and faculties of our Souls we still discern a *plus ultra*, or a further reach and aspiration after more, both in quantity and quality, than we can upon our highest pitch of attainment meet withal here below; as the Poet said,

Quo plus sunt Potæ, plus sitiantur aquæ.

The more of these waters we drink,

The thirstier we grow, we think.

Also the indefatigability of our Minds and Souls, *ex vi termini*, imports an Immortal temper and Constitution of them, all things else by toyls and fatigues languish and require recruits by rest, but the more vigorous and athletick our Souls are, without repose or intermissions, the more they improve and prosper, Sleep, nor Sicknes pre-

vent

vents not their nimble and strenuous operation, tho they clog them.

Whether they are propagated or infused has been another Polemical (or moot) point time out of mind, but (for my part) I can't imagine any good reason to evince the Infusion, nor to invalidate the belief that they are (*ex traduce*) propagated; the original *fiat* of Almighty Power may reasonably be supposed to infuse at first such an Energy as to produce an Homogeneal Derivation of the whole *Compositum*, and as a Candle kindles ten thousand more by the same Light, which it receives by another Hand, without any diminution of its own flame: so may the production of infinite pluralities, of the same species, be apprehended, to commence without any miraculous or supernatural concurrence, since the Work of God's Creation is ceased.

And as to the Transmigration of them, which the *Pythagorean* Philosophers of old, and many other Modern Virtuosoës since, have tenaciously asserted: I can by no means reconcile that Notion, to the Principles of Reason or Religion, and therefore hold it not *operæ pretium* to attempt the refutation thereof.

How and in what manner its subsistence is, after separation from, until its reunion unto the Body natural; some probable conjectures from Divine Writ, and reason may

may be plausibly made, as that it is in a passive condition, or lesser degree of happiness than after the Resurrection of the Body, and their mutual glorification, it can be capable of injoying, from that expression of our blessed Saviour on the Cross, to the Malefactor in his Crucifixion, *That he shou'd be that very day with him in Paradise*; which word we meet not with elsewhere in Scripture save once, 2 Cor. 12: and may seem therefore to import some other degree of happiness than may reasonably be presumed, Soul and Body in conjunction may perceive and injoy, it certainly receiv'd (if a sanctifi'd Soul) into *Abram's* bosom, or into its Creator's custody, care and possession, as the surrendering thereof into his Hands clearly implies; and must therefore needs be in ease, and happiness; but we are as incapable here to comprehend distinctly the nature and quality of its felicity, as we are of our circumstances upon Earth, whilst in the Womb. That the degrees of future happiness are as various as of our present attainments here in (*Statu viatorum*) our pilgrimage, is evident enuff to intellectual Opticks, both from Scripture and Reason: there be least and there be greatest in the Kingdom of Heaven, as the Gospel declares; and *Thomas Aquinas* his Rule may reasonably be understood as well *de futuro*

as *presentibus*, of our future as well as present capacities, that *Quicquid recipitur, recipitur ad modum recipientis*; that is, according to the capacity of the subject must all be receiv'd to its utmost. Happiness includes full satisfaction; and such an injoyment implies an exemption from further desires or expectations, and (*Si magnis componere parva licebit*) if the comparison be not odious, we may take some measure (methinks) of the nature and quality of future bliss and happiness, by the highest degree of humane felicity which (we know) doth consist in a plerofory, or exuberance of Health, Wealth, Peace, Power, Love and Delight, to such a pitch and degree, that there remains no more room for further wishes, or desires within the confines of Mortality.

And the more intellectual and refined, are the results of our satisfaction, in and from these sensible objects and fruitions the nearer is their resemblance, and affinity to those Eternal and increated felicities and injoyments in Reversion in the other World. Angels are proper Company for immortal Souls, by Divine Designation, as well as agreeable Constitutions; but the nature of either the one or the other, we are not here in Circumstances or Capacities to understand, but darkly, and by conjecture; though we are well enough
assur-

assured of their Employments and supernatural Existencies, and Words wou'd be wanting to express if their Faculties were not to conceive of the future State of either of their Felicities, that are filled with the fruition of the beatifical Visions of the most High.

Of the Souls immortality, many of the *Jurissprudent* Heathens were sensible : Witness one of their final Ejaculations.

Animula, vagula, blaudula

— *quo vadis? &c.*

Thou volatile, affable, little Soul of mine
Whether art thou going? Oh most Divine

IV. De Cælo & Fælicitate.

Of Heaven and Happiness.

Questionless, Happiness, is Heaven, and neither of them are Local, but are a State and Condition of Existence with the best Advantages and Circumstances that human or Divine Nature is capable of ; which Enjoyments consist of ransfy'd and intellectual Pleasures and Satisfaction. And very remarkable it is, that as Felicity and Heaven consists in a Frame and Temper of Mind and Spirit agreeable to the Company wherewith the Party is circum-

circumstantiated out of all reach of Danger, Pain, or Disturbance.

So that Happiness arises from the reflection of our Minds upon past and present actions, and rumination on the future. A good and a wise Man must needs be happy (be he where he will), but a wicked Man (and a fool) can't be truly so, let the World smile upon him never so much, for the Reasons aforesaid, that its no local thing, nor depends not (wholly) upon a thing without us, but a Temper and Constitution of Mind, Religious and Virtuous Inclinations and Actions; whence it observably happens, that such a man takes more pleasure and delight really in all that he doth to, or suffers unjustly from other Folks, than they can do that receive his Benefactions, be they never so indigent; or that inflict Pain or Scorn upon him, be they never so potent or malicious.

Happiness being our *Summum Bonum*, or topping Attainment here as well as hereafter. Rather than miss of the main Chance, all sorts of Mankind flatter themselves with the Picture and Shadow of it, where they cant meet with the Substance, and strive to cheat themselves with Wine or Women, Gaming, or counterfeit Friendship, and other Enjoyments (or Experiments in Consort, for Felicity is not genuine, nor can subsist in Egoity or Selfishness) rather than

than indure the Fatigue and Misery that a sense of Unhappiness naturally produces.

Happiness is the Quintessence of all true and rational Pleasure and Delite, its resolv'd unanimously by almost all the Philosophers in the World, that its better not to be at all, than not to be happy more or less. So lies it within the reach and compass of every individual, considerate, intelligent Agent (of what Rank or Quality soever) to be happy, and at ease (if they be in a right and healthy temper and constitution;) whence it follows, that Heaven and Happiness are not things wholly in Abeyance or future, but may and often do commence in this Life; and differ not essentially (but gradually) from eternal Felicity, and as the Schoolmen say, *Quoad magis & minus*, more or less, as the Sun differs from the Stars; and as the Spirit (or intellectual Faculties) of Man is a Lamp or Candle of his Creators lighting up (as the Sophy Solomon assures us) *Prov.* 24. So are all our sublunary Felicities, but Lightning-flashes, (as it were) derived from the Father of Lights, and Homogenial, with those eternal Heavenly Flames of Happiness; above which, as well as our selves, may truly be called his Off-spring; for Happiness (*in sano sensu*) is utterly inconsistent with Uncleanneſs, and depravity of Mind and Temper.

Denominatio fit à Majori, as the Schoolmen observe ; that is, a Denomination (or Character must ever be made or deduced from the greater part of the Constitution ; as for instance, no man lives who is not emphatically sinful, nor scarce any man in being, that sometime or other doth not exert and discover virtuous and commendable Acts and Inclinations ; but we must not call or account him a Religious or a Virtuous man, that makes the Course of his Life generally a Trade and Practice of Immorality and Villany ; nor him an irreligious and profligate Wretch, that in the main Course of his Conversation, acts uprightly, and walks humbly and honestly and conscientiously before and towards God and Man ; so neither can we pronounce him an happy man, who steers his general Conversation counter to all virtuous Precepts and Presidents, though he seem to enjoy and possess great Affluence and Health in the World ; nor him miserable or unhappy, that is just and generous, compassionate and well affected toward all Mankind, though he seem to be indigent, and his Foot often slip, but he recovers himself, and runs his true Course of Virtue with Resolution and Delight.

Happiness consists not at all in the *Quantum* but the *Quale* of Enjoyment ; not in Quantity but Quality of our Attainments,
and

and particularly in the Mind. Whoever is at ease in his Mind, under a rational sense of his own Sincerity, and of Divine Benefactions to him, is questionless the happy Man, and without such well grounded Apprehensions, and intellectual Reflexions, no man (adult) can be possibly happy: Let his other Circumstances and Concerns in the World be what you can imagine them to be, notwithstanding. As for that (improperly so called) Happiness, which is chiefly sensual, but laudable, and often adjutant or contributory to the true intellectual and immortal Happiness of the Soul or Mind. *Solomon* gives me the best account in the World of it, and assures us with all, that its a singular divine Benefaction, to wit, for a Man to taste and enjoy the sweet of all his Pains and Fruit of his Endeavours, by eating and drinking his Bread and Wine with a chearful Heart, and grateful Resentment of the Bounty of the most High, who hath been pleased to create much more abundance for man, his Delight, than necessary of support, and is pleased with the chearfulness of his Creature, filling their Hearts with Joy and Gladness, as well as furnishing them with fruitful Seasons, upon which consideration, I conceive is, that *Josiah* tells us, Wine chears the Heart of God and Man.

And the Wise Man (*Prov. ult.*) advises his Son *Lemuel* to give to such as are Sorrowful and Chagreen, Wine and strong Drink (to chuse, rather than to others that live at a Luxurious Rate already) to the end that they may divert or forget their Poverty and Sorrow, and be happy. If the greatest of all the Apostles was translated out of the Body into the third Heaven, and when return'd, was not able to describe the excellency of it; but negatively, all Mankind after him may well be at a Loss, to express what no mans mind is able to conceive of future happiness. Heaven in the Abstract (methinks) can be nothing else but a State of Injoyment, which can neither admit of alteration or addition of further Satisfaction, and that must needs be the Center of infinite Goodness. That great *Egyptian* Philosopher *Moses*, seemed to commit a great Solecism, when he desired with mortal Eyes to view the Face of the most High, for we know that *Ingens visibile destruit sensum*, the vastness and disproportion of the Object confounds the Sense, as the Sun dazles the Eyes that stares upon it.

Happiness contains therefore an adequate proportion of Joy or Delight, upon the Reflexion of the good Circumstances that any one is sensible he is in, and therefore no Creature but Angels and Men can properly

perly be counted happy for ; *Felicitas fundatur in intellectu*, Felicity is founded in Intellectuals ; so that its a State or Condition incompetent to, *non Intelligent*, or sensual Agents ; who acquiesc in being easie and at rest, and free from Pain, or a negative Happiness ; in which sense they are happy that are unconcern'd. True Happiness is begotten, conceiv'd and brought forth between the Sentiments of doing, and of receiving good ; reciprocally, as between God and Man, and between Man and Man, or Man and Woman, and is not a meer passive Injoyment, but active and diffusive ; in which sense I apprehend the genuine Meaning of those Words of our Creator (who continu'd Mans Happiness *ab initio*, and promotes it *de futuro*) that it is not good for him to subsist alone, that is not a State of true Happiness until he had accompanied him with an Help-mate that is commensurate in all points to Mans Circumstances and Condition not only of procreation, but chiefly of Conversation and Correspondence. God only is capable of Happiness within himself ; all Creatures incapable, but *ab extra*, by Derivation, or Communication from, without himself, I am perswaded, that the happiest condition of humane Life in this World is where, and when he finds the least noise and pains, and most quiet and peace, for

we cant pretend hereto arrive at more than a passive or negative Felicity at best ; to be free from Cares and Fears and Pains ; (actual or active Felicity is a dainty reserved for Eternity) as the Lyrick Poet expresses it :

*Felices ter & amplius,
Quos irrupta tenet copula,
Nec malis divulsa querimonis,*

The greatest Happiness to us,
Is for to want Obstreperus
Complaints, and Litigations ; hence
We maintain good Correspondence.

The ready way to arrive at this Point, is to be as unconcern'd in the World as may be possible ; especially in giving Hostages to Fortune, as a wise and learned *Jurissprudent* Lord *Bacon* of the last Age expresses it, that is, proliferation ; generally such seeming Cordials become Corrosives ; for the Confirmation whereof, I'll only appeal to general Experience, though I might quote the Opinion of that Sage Lawyer *St. Paul* (in this point) who was Pupil to *Gamaliel*. The less any one is immerst in the Affairs, Cares, and Hurliburlies of Life, the more advantage he has abundantly to be happy, easie, and quietly affected. In short, no Man or Woman in the World are happy, except they are morally sure that their proper and best Interest is secure ; that is, that

D

they

they are exempted and freed from any contracted Guilt that will be charged upon them, for want either of regularly acting according to the Principles of their Creation, or else for lack of recanting and revoking in sincerity what e're they have done amiss, which is Tantamount to a non-Peccance ; for the Heathen said truly.

Quem penitet peccasse, penè est innocens.

Who e're doth really repent and rue
What he hath fail'd in, doth renew.

All Felicity, both above and below, is founded in Innocence and sincerity, and according to the genuine meaning of all Words and Actions must be the right Acceptation and Construction on a moral account.

Honi Soit qui maly pense,

The Evil belongs to him that takes it for his share. Happiness lies in a little room, and he that would obtain it, must never think amiss of any thing or person that he can reasonably think well on ; this Jewel is not to be procured *ab extra*, from without us, but *ab intra*, from within. All outward accidents can never make any one happy or unhappy, but Happiness and Felicity lye within our own reach ; in the temper of Mind, and the good Discipline, Order and Decorum of the intellectual Faculties, and to all effects and purposes when all's done.

Nemo ante obitum, supremaque funera felix.

There's no man truly happy till

He's hence translated from all ill.

V. De Diabolo & Gebenna.

Of the Devil and Hell.

Neither of which can I conceive to be any particular Place or Person; the later being evidently a state of all imaginable extremity of misery, contracted by contumacious Impenitence, under the irrecoverable and endless sense of Divine Displeasure, upon a guilty Conscience, exactly opposite every way to divine Happiness. The former may be therefore most probably described to be the Apostat Angels, influencing the Faculties of man's Soul, who hath by ill Customs and Principles, depraved and thereby render'd himself liable and obnoxious to the Impressions and Temptations of those envious and incorrigibly wicked and tormented Spirits; who being under the desperate sense and pains of Divine Vengeance, make it their whole business, finally to ruine Mankind; in pursuance of the first insolent Invasion made upon our Fore-father in *Paradise*. They are Legions,

and their Quarters not Local. Divel, is *nomen Collectivum*, Ἀπολλων, a Destroyer of, or common Enemy to Mankind; none of those evil Spirits can hurt us, till they have gain'd our Consent; wherefore so long as we retain the Power over our own Wills, we are out of danger of their Temptations, so that as a wise man can not love, so he need not at all fear them while he stands upon the Guard of his Reason and Religion, which (by that all-sufficient and divine Grace, that is not wanting unto any man, who is not grossly negligent of, and wanting to himself) are his Shield and Buckler against all Assaults for all Diabolical Advantages upon us, as gain'd by Fraud and Treachery, and almost always by Surprizal, before we take a little time to consider on the Temptation, which is very observable; but then must we be sure to hold on, and persevere in well doing, or we cheat our selves worse than we were cheated before, which re-minds me of the old Saying.

*The Divel was sick, the Divel a Monk would be;
The Divel was well, the Divel a Monk was he.*

Without our Consent to obliquity, the evil Spirits which haunt us, have no Power over, or Influence on us, because we are both Intellectual or Rational, and voluntary or free Agents. Deliberate but a while and your Reason will convince you the

his Temptations are weak ; and if you act not against your own Judgment, Almighty Grace, that is ever cooperating with you in your Determinations, will infallibly make you too hard for them all. A serious and thorow Perswasion of the Torments of Hell, one wou'd think, shou'd be the most cogent Argument in the World, to frighten an intelligent and immortal Agent from the greatest Pleasures that he can imagine (if they were never so real) may be enjoy'd in the ways of Obliquity and Vice. *Plures sunt quos cogit timor, sed meliores quos ducit Amor.* More are they that fear drives, but better they whom Love leads, said a wise Father of old. As (*ex Ungue Leonem*) a Lion may be conjectured at by his Claw ; so may the dreadful Pains of Hell hereafter, by the Flashes and Twitches of a guilty Conscience, under a thorow Sense of God's high Displeasure, and Desperation of Pardon, after final Obstinacy and Impenitence, which undoubtedly many Desparadoes in this World feel the smarts of bitterly ; and that is truly Hell in its Inchoation, or Beginning ; when a guilty Conscience is thoroughly awakned, and those Divine Terrors stuck like Arrows of eternal Vengeance into the Soul of such a Malefactor.

VI. *De Vitio & Peccato.*

Of Sin and Vice.

IN the Sence and Opinion of a *Jurisprud*
dent, whatsoever is irregular or obliqui
 ty, is castigable or reprimandable; that is
 whatever deviates or swerves from its Ori
 ginal Constitution is Vice, and is morally
 monstrous; if it be an intellectual Agen
 that departs or transgresses. It is very re
 markable, that all inferior Agents keep
 their Course better and more steddily than
 Man doth: Sense and Instinct is their
 Conduct; but Reason and Opinion and
 Humor induces man to degenerate, which
 is strange it should (if duly consider'd.) De
 pravation of Appetite and of Desires seduce
 him, for that which is most useful to him
 and most agreeable for him, he seldom
 complies withal, because of that Pravi
 that the Guise and Custom of his Educa
 tion or Examples disposes him unto, he
 inconsiderately follows and pursues.

This vulgar Error is easily corrected by
 our *Jurisprud*
dent, If he doth but seriously
 consider, that there can be no real and
 intellectual Pleasure in Obliquity, and a cer
 tain shame, Remorse and Pain will be sure
 to follow. All Experience evinces the
 Truth, that while a Man keeps his Mind
 companion

company, the very present and sensual Enjoyments are truly unpleasant and uneasie, as well as unwarrantable and vicious. Reflexion upon a vicious Word or Deed, will give any one the best Account of this Consideration, and of the Deformity of that, it is altogether Nonsense upon a Rational or Moral account, for any one to say

Video meliora, proboque, and yet,

Deteriora sequor—That is,

I see what's better, and approve't;

But yet what's vicious, I love't.

As *Plato* said of *Virtue*, that if we did but view Her naked, we should all be in love with her Features; so may we as truly say of *Vice*, that if we narrowly contemplated Her Deformity and ill Consequences, we all should *primâ Facie*, detest her at the first View, renounce and despise Her; and it's a meer palpable Cheat by Her Dress and Attire, that at any time She beguiles and seduces a thinking well-affected Agent. And observe it well, it is unnatural, as well as improper and unaccountable, for an intelligent and voluntary Agent to consent unto Obliquity, that is, to what is plainly pernicious and ruinous to his very Constitution and Principles. Its also less pains for any one to keep himself to rights, than it is to be Eccentrick and extravagant. To determine our selves (in the use of our

Liberty) to that which is right, or which is wrong, is that that denominates any Man Vicious or Virtuous, and its the frivolous Suggestions and Guises of the inconsiderate part of the World, that biasses and perverts such settled Determinations.—

Sin and Vice interrupts the Entercourse that wou'd otherwise be considerable between God and Men, between Men and Angels, between Man and Man; for it's the greatest Deformity in the whole Creation; Man had never been acquainted with Pain, Sorrow, or with Death, but for this.

To be Vicious or Sinful, is to deviate and swerve from the Rule of Right, which is implanted in us radically as soon as we come into being. By that *Hegemonicon*, our Reason, we come to discern, and discriminate judiciously between Wrong and Right, Good and Bad, Virtue and Vice; it is not a Quality that we bring with us into the World; but by ill Habits or Examples we take it up here; although we are all Born and Conceived of sinful Parents, yet we come into the World at first (as the *Platonists* well observe) as *abrupta tabula*, like a white piece of Paper, and no more inclinable to Vice than to Virtue, nor possibly half so much, if well considered. So that (the Taint of *Adams* Defection, notwithstanding,) I am of Opini-

on,

on, that were it not for the contracted Contagion of ill Examples, ill Customs, and ill Educations that quickly become Habits (for the *Logicians* rightly assert, that Habits are acquir'd by repeated Actions.) A Man (that is naturally Animal, *Mite*, *Rationale*, & *Religiosum* too) wou'd easier receive virtuous Impreſſions (*ab incubulis*) from his Cradle; than vicious, for the former are more homogeneous to his nature than the latter, for vicious Men themselves, disapprove (in cool Blood, we find) vicious Courses in others; and chuse to entrust or to deal with virtuous rather than vicious ones in any Matters of importance; which very thing makes it out plainly, that Vice is Heterogeneous to the Nature and Constitution of Mankind, as well as ev'ry way pernicious. What a Disease or Sickness is to the Body, that is an Obliquity to the Mind, a Man's Crop-sick and uneasie under Guilt of Sin; let him say what he please, if his intellectual Sentiments are awake, and his Conscience not seerd and stupified; but a just and sincere man's as bold and healthy as a Lyon; whereas a Man of a vicious Conversation is never easie, but when in a Hurry, and imposes upon; and cheats his own best Understanding; and whenſoe're he gives himself time to consider and reflect, he's at his Wits End, and confounded; I will

but appeal to individual persons on Experience in this Point. Every one hath a Conscience, and every one's Conscience that listens to its Language doth unquestionably accuse and excuse him by fits and turns, according as he is Virtuously or Viciously affected in the general Course of his Life: Allowances are and will hereafter be made to Humane Failings and Miscarriages by Surprisal, or Inadvertency in many cases; but 'tis the Tenor and Course of Life, in the main, that does denominate any Virtuous or Vicious. If Honesty and Sincerity be at the bottom, a Man has much to say for himself, that miscarries; but if Hypocrisie or obstinate Humour conduct him, he's a moral Prodigy, and emphatically Vicious and Sinful: For it's the Consent of the Mind, and the Allowance of a Man's self in a Course of Prevarication or Obliquity, that makes him properly bear the Character of a Wicked or Vicious Person, for there's no Man lives that is not Extravagant and Sinful, *pro hoc et unum*, as the School-men distinguish (now and then) nor the most Lewd and Vicious but sometimes says or doth that which is Orthodox and Regular, but the Habit, or general wont of any one's Conversation is the main Point that denominates; I say, him one or the other, and generally we may observe, that half the Pains and Cost and

Care

Care that men take to debase themselves, would serve turn to keep themselves up to the Rules of Right and of Virtue; remarkable further 'tis, that *Uno dato absurdo infinita sequuntur*, that is, Enormities are very prolifical, for admit but one profound Absurdity or Obliquity, and ten thousand follow of Course. So that a Sinner of this sort cannot tell where to stint himself; such is the Concatenation of Cardinal Vices; the like may be said of Cardinal Virtues, and therefore *Plato* said very well, that there's but one Virtue in the World; to wit, Sanity of Mind, or an healthy Constitution in the Soul. And 'tis very observable, that the most vicious People are the idlest of all sorts, the Heathens could make this Remark, *Otia dant Vitia*; and without that.

————— *Periere Cupidinis Aruis,*

Contemptaque jacent, & sine Luce faces.

It's Idleness that makes a Vicious Man,

Vices a busie Man seldom trappan;

For he despises *Cupid's* Darts and Bowes,

And Sins and Vices vain, & gilded shows.

For a thinking and well imploy'd Person has neither Leisure *vacare exiguis*, to play with Bables and little Impertinencies, nor has so little a Soul, as if he were at leisure to debase himself therewith. Reverence yourself, could the Heathen say, and he that doth so well understand himself, and value his.

his Constitution, wou'd scorn to prostitute his Intellectuals to the greatest Debauchery, were there not other weighty Motives to dissuade him from so mean, so fearful, so unaccountable a thing as Desertion and Degeneration from the Laws of his Maker? and of his Being is, for that's the least that can be said of Profligation and Vice. If there were not a future Punishment entail'd upon it, the present Mischiefs, Shame, Pain, Infamy and Damages attendant are enough to frighten from it any serious and considerate moral Agent in the World; how illiterate or otherwise than by common Reason, unaccomplish'd he be notwithstanding.

VII. *De Homine & Mundo.*

Of Man and the World, and Time.

THe World and Mankind commenced together, and therefore being so very near of Kin, I chuse to treat of them promiscuously; Man was made neither for the World, nor for the Sabbath; but both for Him, and both he and it, for the Celebration of their Creator.

Man is truly the Worlds Epitomy, and properly therefore called a Microcosm or little.

little World (for as *David* long before us observ'd) (he as it is) is fearfully and wonderfully compos'd; insomuch, as the wisest Man that yet hath ever liv'd (I may boldly say) never competently to his Capacity, understood either the one, or the other. But therefore doubtless was he plant-ed here, that he might know and admire both the Workmanship and the Worker. The World is but a little elder than Man, and it's a Question whether it will last longer than Mankind; for we may infallibly believe, that before (or upon) its Dissolution Mankind will be translated from it.— But while we are embodied, it's our Business to know and practise so much of it, and of our Concerns within it, that we may (*cum toto valde*, which few do) be thorowly prepared and qualified to leave it somewhat better than we found it. Our Pilgrimage or State of Probation and Tryal here, is only designed for an honourable *Exit*; or Departure out of it. Our main Affair within it, is to be doing all the Good which the narrow Confines of our Beings or Lives here will afford, in points of Justice and Generosity, Compassion and Charity: Do but observe how; and what our Lord and Master (that is our grand Exemplar) did, and behav'd himself for thirty years together, and we shall quickly understand what we are, and what to.

to do; before we go hence to be seen no more.

1. Contrive not to be Rich and great, if it happen to us, we have the bigger Talent to account for.

2. Be contented with what over-ruling and good Providence allows you, and manage that to the best Advantage. Envy not, nor covet *Aliundè*.

3. Be not slothful in your Calling, but vigorously contrive to be rich in good Works, and exemplary in your Conversation, for Talking is not your principal Concern here. Observe an excellent Notion of *Seneca's*, *Sic loquere, sic vive; sic vive cum Hominibus tanquam Deus videat; sic loquere cum Deo tanquam Homines audiant*. So converse with Men, as that you may be sure God is a Spectator; so apply yourself in Colloquies to God, as that you may suppose all Men to be your Auditors.

Remember (and be sure to believe) that both Mankind and the World are speedily to part, and therefore make use of it accordingly. The Veins and Blood in our Bodies, do import the Rivers in the Sea; the Rocks and Stones imply the Bones; the Nerves and Sinues intimate the Mines; the Hairs the Grass and Trees, &c. The Analogy whereof, expresses to us, that as the Rivers run into the Ocean, the Stones and Rocks resolve to Earth, the Mines and

Trees

Trees and other Herbage, blend and moulder into Dust again; so must most quickly, Mankind be dissolved into, Chicanery.

Whilst therefore we converse with it,

Let us approve our selves, as fit

For our Dominion here; and

As useful as the Sea or Land,

By naturally serving th' Ends

Of the Creation and our Friends.

That is in plainer *English*, to act in pursuance of your true and proper Interest, which is to be conversant about, and participate after our Sovereign Proprietor or Creator, for this peculiar Faculty implanted in Man, is his peculiar Property and Reserve, that planted him here in the World, for God and his good Pleasure, which is our Duty, is most knowable of any thing, in Nature; *propter plenitudinem Entitatis* (as the School-men say) because of the fulness of his Existence; whereas shallow Notions avoid our Understandings, not Comprehensible, but Cognoscible, I say it's Demonstrable; thus because we are sure we cou'd never put our selves into (in as much as we can't continue our selves in our) being, wherefore somewhat bigger and better every way must do it; and also because we can't give any account of many fundamental parts of our Constitutions, as of our Walking, Talking, and of the Variety
in,

and Adequateness of one thing to another; but by resorting to an intelligent Agent, of infinite and transcendent Perfections—The peculiar Instinct of human Nature, is to know that he hath a God; upon the same ground that we disown him, we must deny our selves, for he's not preceptible materially, but intellectually. Ignorance of him, were not culpable, nor to live without Sense of him Criminal, if he were not knowable, nor to be found out; for our Faith is founded upon natural Knowledge, for its impossible that we could ever give credit to we know not who, nor what; nor can there be any Obligation to that whereof we can't be sensible and intelligent; and in truth, we can ne're be at Hearts ease one hour in the World, without a Sense of, and Regard to him, nor without that, is any sublunary Object available, adequat or satisfactory; *in sano Sensu*; and our very Faculties themselves will shrivel up, and dwindle away, if not exercised on, and drawn out towards him; for to know him is Life eternal, in his Works as well as Appointments and Institutions. This Argument every Man carries in his own Breast, that his Mind was made to move towards, and to delight in; and be conversant with him and his Workmanship in the World; but all this is not much to purpose, without a Submission and

and Reconciliaton to him, from whom we have so desperately apostacied; this is our Injoyment of him in the World, which Fruition consists not in Contemplation of, but in Motion and Action towards him whom we hold all under.

Man discerns not that (*Spiritus intus alens*) Original Author of his Being and Subsistence by any sensual Contract, but by the Virtues and Qualifications of his Mind, and we are not locally distant from him, while in the World, but by Disaffection and Disloyalty. It's the last Form that makes and denominates any Creature what it properly is, as the Induction of a Rational Soul upon the Sensitive Faculties makes us intellectual and moral Agents: So the Superinduction of Divine Graces makes Christians. It's in vain therefore to name or own him, and not to depart from Obliquity and Vice.

Now consider of the World, what it truly is, and what use 'tis off to Men, and we shall find it generally mistaken; its an admirable Fabrick, and contrivance of infinite Wisdom and Power, erected and framed or an Instance of Divine Omnipotence and Wisdom, that Man may receive from it all reasonable Helps and Advantages, in order to his Adoration and Service of his Sovereign Lord and Proprietor, and of reasonable Accommodations
for

for his Relief, Support, and easie Passage through his Pilgrimage here, unto an eternal Mansion of Happiness and Glory, after his Dissolution; and whoever makes another use thereof, mistakes and misunderstands both himself and it. Wherefore our blessed Creator has made many more Creatures for Man's Delight and Recreation, than Necessity for his absolute Subsistence, that we might be the easilier induced to Praise, Honour and Adore such a Benefactor, and not to be swallowed up in sensitive Injoyments, but use them as Auxiliaries, to our main ends of Gods Honour, and our Duty to preserve good Health and Serenity both of Mind and Body.

The World was made for Man, and so was the Sabbath, and not Man for them, or their Sakes; wherefore, though it be every Man's Temptation, as well as his Accommodation in *Statu Viatoris*; that is, so long as he sojourns in it, yet was it not designed to be any Man's whole Business, either to employ him about, or divert him; but to point him out unto, and to assist him considerably in other manner of subsequent and immortal Attainments. We serve a kind of an Apprenticeship here to learn the Trade that we are to follow, World without End: And the youngest of all Mankind will be soon enough out of his Time, to be well enough qualified for the

next Stage. He that thorowly understands himself, will be sure to understand the World to all Effects and Purposes, in pursuance of an approaching Eternity.

VIII. De Cælibatu & Conjugio.

Of a Single, and of a Married Life.

Critical it concerns us to be in the right Understanding, which of these two contrary Conditions of Life are most Eligible and Advantagious, especially since we are bound to believe that it is not good for a Man to be alone, and that it is good for a Man not to touch a Woman; for doubtless in some cases, 'tis best for a Man to be alone; and in other cases, good enough to touch Women in *Sano Sensu*, and not only lawful, but expedient and adviseable to cleave unto her *Intus & in cute*.

But a Sage *Jurisprudent* will narrowly look on the Mare before he leap into the Saddle, for abundance of Injoyments, Postures and Conditions of Life, that are lawful enough, are woundily inconvenient, and bloodily inexpedient. And it was the Opinion of our Lord and Saviour, and likewise of the greatest of all the Apostles
in

in this point, that an Eunuch or Celibate Condition is most Eligible ; if a Man have Power over his own Will, having no necessity thereunto, better of two Evils, to chuse the lesser, saith that great Apostle ; that is, to Marry, than to Burn ; But I could never find a Necessity for either Conjugal and Prolifical Cares and Pains are very rarely, if ever recompensed with the Sweets of Expectation or Fruition ; and that's St. Paul's chief Reason against Matrimony. 1 Cor. II. And another is given by him there too. ¶ Restraint of their Liberty, which next to Health, is the richest Injoyment ; the Hazard of a Shipwrack in the Adventure of Wedlock, is so great, that very few Wise and Jurisprudently Religious Persons will run the Risk, without extraordinary Prospects of more than probable collateral Advantages ; for as the wise *Italians* say proverbially, there's more goes to House-keeping than four bare Legs in a Bed (Innumerable are the Instances of such aforesaid Wrecks and Ruins of Families and Persons, by inadvertent Attempts of that nature.

Felix quem faciunt aliena pericula cautem.

Happy's the Son that takes warning from Brother,
And the Misfortunes of Father and Mother.

The common Inducements to that heavy though honourable Yoke, are,

1. To prevent Fornication, which often fails us, as Experience assures us.

2. An Establishment of Name and blood, which also seldomer hits than mis-
ses; it commonly happens with such be-
gotten Progenies, as the Poet Laureat of
old observed truly of ill gotten Fortunes. ff.

De malè quæsitis vix gaudet tertius hæres.

Estates that are not honestly

Got—before the Grand-child die.

How perfunctory Inducements are such
to a *Jurissprudent*, to make him sling a Dye
for his hap-hazard Felicity, whereof he
is already seiz'd in his Demesn (if he
think fit) and if it happen otherwise, let
any wise Man dwell but a few Minutes
upon the Thoughts of the Insignificancy to
himself of such piece of Heraldry, and he
will soon resolve the Point; and for an
Authority or President in this Point, I
will quote the positive Opinion of the Sa-
gest *Jurissprudent*, and Religious Philoso-
pher in the World; *Ecclesiastes* himself;
who upon all imaginable Scrutiny and ful-
lest Experiments, made of all Matters sub-
lunary, or subfolary (to use his own
Phrase) and more particularly, our Case
in hand, could not discover one among
ten thousand fit for the the Purpose, to be
touch'd accordingly; and whether in our
days they are more Numerous, or we more
Sagacious; *Credat Judæus Appella, non ego;*
and

and very good Reason have we to think that St. Paul had the Spirit of God (as he did verily think himself) when he declares 1 Cor. 7 that that Man that thus resolves in his own Mind, that he will be Celibate, is the Wiser and Happier of the two. But to make that Yoke as easie (when worn) as may be, the same authentick Author, doth by particular Command from Heaven, injoyne them not to part.—*Let not him, says he, put away Her, but if She depart from him, let her be sure to continue unmarried, or be reconciled to her Husband, whom it is, or ought to be her principal worldly Care and Business to please, and to comply with, and to yield Homage and Fealty to him, as her Lord, her Superior, her Crown; as 'tis his Part to Honour and Cherish, and tenderly Protect and Regard her; until by her Separation, Treachery, Defiance, or notorious and profligate Exorbitances, she do forfeit that Allegiance, Countenance and Protection: which you plainly perceive by the Premises, amounts unto a Dissolution of the Marriage Contract, pro tanto if not pro toto, in part, if not wholly; for a Divorce a Mensâ & Thoro, as our Municipal Lawyers determine it, is not a Divorce a Vinculo, viz. a Bed and Board separation, is not a Canceling the Bond of Wedlock. Such Considerations questionless as these, made the Disciples of our great Gamaliel to conclude,*

clude, that it is best for a Man not to Marry; which their Blessed Lord and Master (not denying their Inference) replies unto, by waving a close Answer to that Conclusion, that all Men have not Power over their own Wills in that Matter. Several Expediencies confessedly, may induce a wise Man often (and oftner Fools) to wear a Conjugal Yoak, which at best, ought in my Opinion, in one at least, if not on both sides, to be very well lined, to prevent a bloody Gawling. Wittingly and appositly hereupon, said a Facetious Poet in the Days of Yore.

Quid plumâ Levius? Pulvis: quid pulvere? ventus.

Quid vento? Mulier: Quid Muliere? nihil.

Fons iræ est Mulier; sed habes duo tempora leta.

Cum jacet in Thalamo, cum jacet in Tumulo.

What's lighter than a Feather? Dust
Lighter than that be Wind needs must,
Lighter than Wind, is a Woman,
But what's lighter than her, knows no Man,
Displeased and angry always,
Only you have two joyful Days;
The Day when she becomes your Bride;
The Day wherein this Wo-man died.

The best Antidotes against an Uxorious Contagion, that my Genius and Experience can at present suggest, are these six.

1. A full Employment. or vigorous Profession.

2. Con

2. Constant and competent Exercises Athletick.

3. Physick and Phlebotomy, or Ascetic Discipline.

4. Frequent Fasting, and Nocturnal Vigils.

5. Diversions by intellectual Recreations.

6. Frequent and fervent Ejaculations and Meditations, under Retirements, and declining Feminine Conversations.

Which last Suggestion alone, well managed and pursued, will prove (you will soon find) of it self a Panpharmakon against that triple Venom of Humanity, *ff.* the Lust of the Flesh, of the Eyes, and Pride, or self affectation, while you impassionately and unprejudicately weigh in the Ballance of your Reason, how short of your Expectations, and how insignificant in their utmost Prospect, such sensual Fruitions must infallibly prove in proportion to the Hazard and Pains in acquiring and continuing them, and to those noble Satisfactions and solid Titillations that intellectual and rarified Enjoyments and Delights render and afford to the Soul and Mind of an intelligent and voluntary Agent (as Man is) who is contrived and framed on purpose for other manner of Delights and Pleasures; even in this our short and present State of Probation and Tryal upon Earth; which Notion

possible

possibly might prompt that facetious *Virtuoso* of our Age, Sir *Jo. Suckling* thus uncouthly to express himself, *ff.*

That Monster Expectation feeds too high
For any Wo-man e're to satisfy.

Wherefore, in sober Sadness (Thom) I dye,
If once I hear my Mistress say but I,
Its Letchery for Her Me to deny.

It was a considerable Philosopher and *Jurissprudent* of mine Acquaintance, his Motto, which to my knowledge, he, to astonishment, in the prime of his Years, accordingly practised with admirable Success. *ff. Est virtus placidis abstinuisse bonis.*

Thus applied.

Hurt not your Head with *Venus*, or *Adonis*,
Knock not your Brains out against where no Bone is.

St. Hierom, in one of his Epistles to his Nephew, inserts a Facetious Apothegm hereupon. *ff.*

Adam, Sampsonem, Davidem, Petrum, Salomonem, Decepit Mulier: Quis modò tutus erit?

Woman deceiv'd *Adam, Peter, Sampson.*

(Who can be safe) after great *Solomon?*

Another modern Author eximious enough, gravely glosses thus upon the same Text.

Good Wines are unadulterate,
Of Women the contrary State,
Most of which are Sophisticate.

With all our servile Pains, what do we win,
But (an ill-favour'd and uncleanly) sin?

A thing so sordid and short-liv'd,
 (If all Mankind may be believ'd)
 That *Venus's* Joys (as well as She)
 ✠ May very well be said to be
 From the neglected Foam deriv'd.
 Whom wou'd (that painted Toy, call'd) Beauty move
 Whom cou'd it e're perswade to Court, and Love?
 That once a Womans Heart had seen
 (Oh! but no Light does thither come)
 And view'd her perfectly within,
 When he lay shut up in her Womb.
 Or I'm a very Dunce, or Womankind
 Is a most unintelligible thing.
 I can no Sence, nor no Contexture find;
 Nor their loose Parts to any Method bring
 I can't tell what the Learned may see,
 For my Part, they'r strange Hebrew things to me.

Howbeit, if it happen by Seduction, or
 Inadvertency, or otherwise, that a Man
 be so indiscreetly overtaken and intangled,
 let him look forward (like a Water-man)
 though he row backward, as its miracu-
 lous if he do not, unless both Interest, In-
 dustry and a Patrimony like stiff Sails be-
 him up against the Tide of unforeseen con-
 tingent Miscarriages and Crosses.

Let him resolve to make the best he can
 of a bad Bargain, but be very wary
 prevent a common Contrivance now
 days in Fashion, called separate Main-
 nance, which if he live to see any of
 Hostages, he perhaps has given to Fortu-

his Legitimate Issue arrive at twenty years of age, he, ten to one, will find violently attempting to wrest out that Staff out of his Hands, which often proves the speedy Demolishment of the whole Family; especially where they rashly and jurisimprudentially marry *Parentibus inconsultis*, without the Privy or Consent of Parents; nor be not by any means Wife-ridden, to be wheedled out of your Wealth and Wits at once, from such Experimental Treachery and Baseness, *Libera te Domine*—I pray God deliver thee.

IX. *De Ratione & Opinionis.*

Of Reason and Opinion.

ALL Perswasions and Opinions that are not founded in Reason, are but Chicanree or Nugatory, and consequently all Actions performed in pursuance of them, pernicious and morally unaccountable; and upon reflexion on them, renders any intellectual voluntary Agent very chagreen, disagreeable and uneasie; when *As the Bell clinks* (as the Proverb saith) *so the Fool thinks*; that is, one that acts *pro Imperio*, and not *pro Ratione Rei*, out of Humour or Fancy, and not according to his Judgment

ment and Reason, as the Poet excellently expresses it, *Video meliora proboque, yet Detorsora sequor.*

While I discern, and well approve
The better things, yet worse I love.

This often happens where willful Humour and fond Imaginations are predominant and usurp (over Reason) the Government of our intellectual Faculties, the *ἡγεμονία*, by which we are only to be controuled. The wisest Man of the World assures us, that the Spirit (or Reason) of a Man, is the Candle of the Lord, that is, the Super-intendent Luminary or Directory. One of the Fathers hath very well observed that *Opinionum Varietas, & Opinatum Unitas non sunt ἀντιπαρά.* The Variety of Opinions, and the Unity of the Opinions are not inconsistent with good Will and accord, although it generally happens otherwise; that is, that difference in Sentiments, begets a distance in Affection, which comes to pass for want of good and rational Consideration of our own Constitutions; for it is as natural, and as necessary and behoofful for the common Interest of Mankind; that their Conceptions should be as various almost as their Countenances, whereof you never are to expect to meet with any two exactly alike in all Lineaments and Proportions: neither in Minds nor in Faces. For an Opinion of
want

Want breeds a greedy Desire in the midst of Plenty, he that reckons more upon what he would have, or fancies he wants than what we already have or enjoy, there's no end off that Reckoning, and even that which he hath (in possession) he actually wants, when he's of Opinion that its not enough; the Opinion or Imagination, and the Appetite, help to couzen one another.

2. Be therefore ruled by your rational Senses, their simple Report of what's enough, allowing very little for Custom and Convenience, and for things within your easie Reach, and then you'l not be amused about things remote and hard to come by. To be content with a little, is an unspeakable Treasure. He that eagerly seeks for Satisfaction without himself, makes his Content to depend upon things that are quite out of his Power. *Bona si sua morit.* Here's your Felicity that our Spirits need not tire themselves in, seeking for the full Satisfaction of its reasonable Desire; if we have but so much Discretion and Jurisprudence, as to desire only so much as is reasonable and fit for us to enjoy.

Take a short Scheme of the compleat and best Condition of a *Jurisprudent*, viz. a *Contemplative, Active & Fruitive*, Life, Leisure enough to speculate things that are Good,

Great and Delightful ; Business enough to render you Just, Useful, and not fatiguing below the Souls Dignity. A Competency of Accommodations, freedom from Contempt and Oppression, with Peace and Prudence, Temperance and Innocence, tasting Human Life's Contentments, and not cleaving to them ; all this season'd with a serene Mind, and healthy Body, and a good Conscience, ever aspiring to a further Felicity, and possessing it in part already by a lively Hope and Sense of Divine unintelligible Peace. A *Jurisperdent's* Work's not to frame a Fanatical Felicity here below, but to take Matters as he finds them, and to use them accordingly.

Its a moral Madness to be sharp set for any thing but what's really our own, and which, when once we are possess'd off, we can't be disseis'd or divested off against our Will. *viz.* the right and genuine Knowledge and Love of our Creator, and Union to him, Friendship with him, which naturally breeds a Resemblance of him, a Serenity and Satisfaction of Mind, and unwearied Constancy in well doing.— Here (if any where) we may let loose the Reins to Passion, Appetite and Desire, and err in that Love, if you can, the quite contrary State, whereunto is Diabolical and Hellish, to wit, ever uneasie, and in a

Hurry of Mind, fluctuating under a stinging Sense of Guilt and Pain of Conscience, doubting, if not despairing of any Comfort or Ease, and thereby running on into desperate Courses. This is truly Hell upon Earth. and such a Person may be really said to be possess'd, forlorn, and agitated by Devils, having let go his Hold of God and a good Conscience, and made Shipwreck of rational Hopes and well grounded Perswasions, which nothing upon Earth can restore him unto, till he return to Duty, and sincerely desire all immortal Acts and Contrivances, and thereby give check *Mate* unto *Sathan*.

Reason is a wise Mans Rudder, that steers him in every Motion, and all Affairs, Secular or Spiritual, but Opinion, Humour or Fancy, will run him upon a thousand quick Sands before he is aware; common Experience every where convinces every thinking Man of the Truth hereof. Nothing in or out of the World is against Reason (though above it) but a Sot; as that Saying is very remarkable and true; that *Scientia nullum habet inimicum præter ignorantem*.

Knowledge (know thou this for once)

Ne'r had a Foe, but what's a Dunce.

We commonly despise an Opiniator more than any body, and truly count him a Fop in Effigie, because he consults not

at all the Reason of the Thing, but acts *ex improviso*, or extempore; that is, inconsiderately and rashly, whereas Reason would conduct him to Modesty and Discretion, and at least, to act with a Warrant and judicious Impulse, so that then the Conclusion will correspond with the Premises, which otherwise it can't.

An Opiniator has nothing to say for himself, but an arbitrary Impetuosity, that gives him an Enthusiastical Impulse, so that he can't as a moral Agent, expect any other Consequence, than hap at a Venture may produce; but a serious rational Agent hath other motives Ends and Expectations; whether he be mistaken by his Measures or not, he may plausibly look the World of Mankind in the Face, and expect to be further encouraged, which an Opiniator has no pretence unto at all.

But on the other side, a Man of Sense (as we now phrase it) or rather a Man of Reason and Jurisprudence, as we call it, scorns to comply with any fond Imagination of his own (either Conception or Adoption) that is not founded upon the Square of Reason and Jurisprudence, for we say, and will justify it that *Lex* (or Reason which we call all one) *plus Laudatur quando Ratione probatur*. He's worse by half than a Madman, that explodes the Suggestions of Reason, because they that

are

are *non compotes*, or Mad, understand not Reason, if they did, they would not deviate so much into fond Imagination and Opiniatorism, or Fanaticism; which is *bonâ fide*, Madnefs (*in sano sensu*) in the proper Notion, its proper for them to act *pro imperio*, Arbitrarily; but to Men in their Wits, *pro Ratione rei*, Rationally. Not but that an Opinion grounded upon solid Reason, is the greatest Oracle extant in the visible World; but we treat of Opinion, as a thing generally in *statu separato* from Reason; for no question but an Exert, or an Opinion exhibited upon very fundamental and mature Considerations; a Person of Jurisprudence, is (beyond the Popes Infallibility) a Veracity at least, till it be controverted and laudably disapproved; for its Nonsense to suppose that any thing in the World Moral which is not Radical, or a fundamental Verity, may not be suspected till violently discussed; for all Mankind are under the Laws of Reason, (think what you will) and whosoever he be that swerves from that Rule, is a clear Apostate; not that herein we deny, but profoundly assert the Concurrence of the Divine Superintendency all along, for *subintelligitur quod non deest*, saith the Jurisprudent, that is, it is to be presupposed without whom, we can neither come into, nor continue in, nor go out of being; but

that Thought or Conceit that is founded in, or upon the Reason of the Party, let it be what it will, is pardonable if amiss, and if not amiss, 'tis right; so that *Quacunq; viâ dâ tâ, (id est)* take it which way you will, a man of such a Temper, as is resolv'd to be ruled by Reason, that is, the best thoughts he can acquire, is a man of Sense, and may appear upon the Theater like a moral Entity boldly.

An Opiniator steers by no Compass at all, and therefore is but *Ridiculus Mus*, a ridiculous Mouse, and not fit to keep a Man of Sense or Reason company. But who ere gives himself and others a good account of his Management, is a Companion for an Angel himself: God himself so deals with us; do but observe how he parlys with Cain upon his Fratricide; *What ail'st thou to look so bloodily? have you not reason to think you shou'd be acceptable as well as your Brother if you do Reason, (or do well? and otherwise do's not sin lye at your door?* And so appeals to the House of Israel, whether their Courses they took were not unequal or irrational, and whether his ways and proceedings with them were not fair and equal, *Jer.*

Wherefore for the easier rectification of false Opinions, and better improvement of righter and rational Conceptions, please to entertain a few Suggestions, to prevent
your

your Dejection or Degeneration by adverse, as also Transportation, or Corruption, or Prevarication, by prosperous Occurrences that happen.

I. That the true and real Cause of every good or bad Case or Circumstance, arises *ab intra* (from within us) except some few Casualties, where Prudence takes no place to help or hinder. And therefore be provided with a firm temper of Spirit, and stumble at no Stone; for it's truly said, that a wise man never wonders, but makes the best of every thing.

Et mihi Res, non me rebus submittere conor.
said the sage Poet *Horace* of old. That is,
To serve himself of each Affair,
And suffer none to be his Snare.

All Occurrences have two Handles, and some good is extractable out of the worst; which is presupposed by *St. Paul's* Injunction, *To Rejoyce evermore*; and to count it all joy when we fall into many tribulations, to wit, when we wittingly bring them not upon our own Heads, but they are the results of other folks Contrivances. Things that depend not upon us, have no reason to make violent Impressions in us, as Riches, Friends, Honour, Beauty, Life, &c. But as *Epictetus* very well observes, All our Actions are in our own power, as Opinion, Desire, Aversion, &c. So that if we look on all that depends not on us, to be
no

nothing to us, we can loose nothing, nor need be much afflicted by any thing in this World without, or about us : but as to the World above and within us, the Case is otherwise. Desires or Wishes are the Fontanelles of our Weal or Woe ; and therefore we may be well assured, that besides Nature, there can be no necessity at all of any thing.

So that (upon the whole Matter) tho' some, and that very considerably literate in some Sciences, can't tell how to allow Reason a considerable place of Conduct in Religion, for want of their due Philosophical Consideration of the *Τὸν ἡγούμενον*, as Calvin and others perhaps are tardy in, without reflexion upon them, yet without all peradventure in the Judgment of our *Jurisperdents*, he that goes on further in any sort of Knowledge or Practice, be it Law, Gospel, or Medicks, than the reason of the thing will amount to, is not at all a man of Science, or Sense, or Sanity, in our apprehension. Let the World or himself in due time reprimand him, and set him to rights ; for *quoad nos* he is not *Rectus in Curio*. He's by no means orthodox, till he resolves to be controuled in all Causes, and among all Persons, Civil, Military, or Ecclesiastical, by the Suggestions of, not Opinion, but Reason. *Prov. 24.* Reason is that Spirit of a Man that Solomon calls God's Candle in him,

him, by the Light whereof every man is obliged by all Laws Divine and Humane, to conduct and steer himself in all Cases. But Opinion which abstracted from Reason, is but Humour or Fancy, which like an *Ignis fatuus* will run a man into a thousand Bogs, and intoxicate him unawares.

In a wise man *Voluntas semper sequitur ultimum dictamen Intellectus*, as the Schoolmen say : but rash and inconsiderate mens Wills run foremost, like to *Canis festinans*, as the Proverb expresses it, which *cæcos parit Catulos* ; that is, The Whelps of the heedless or over-hasty Dogs are therefore born blind. Such are the abortive or blind Issues of an hair-brain'd moral Entity, that looks not with the Eyes of his intellectual Faculties, before he leaps into any Enterprize, and is therefore generally blunder'd and baffle'd in his expectation of Success, or a good End.

X. De Superbia & Humilitate, & Patientia.

Of Pride, and Humility, and Patience.

THE Logicians say well, That *Contraria juxta se posita magis elucescunt*. Contraries placed in opposition do best illustrate themselves : whence it is that I make the *Antithesis* between Humility and Pride,

vixi.

viz. the best and worst Adjuncts that belong to humane Nature. Of the first, we have the greatest Pattern that ever was in the World, our Lord and Saviour. Of the latter, the Devil is the best Instance that I can think of, who lost eternal Happiness (upon that account) irrecoverably. An humble man is too hard for the Devil. A proud man is the Devil's Darling, and fit for any thing of monstrous Immorality, and as easily tempted to prevaricate, as the other difficult. He that is not a very humble Person, can neither be a wise man, nor a true Christian. Even to a proud man himself is an humble man acceptable, but a proud man to none but the Devil; for it's our Saviour's Motto, *ss. meek and lowly*, but it's *Lucifer's Emblem, ss. proud and lofty*: And tho' this be *Communis eruditio*, that is, vulgar Learning, yet is it as hard to find a man of that Character, as it was in *Solomon's* days to find a virtuous Woman, to wit, not one of a thousand.

An humble man is tractable and docible, conversable and useful; but a proud is *Telluris inutile pondus*; insignificant and troublesome; one that can't tell what he would be at; a nothing to purpose. A proud man is a moral Prodigy, and the most unaccountable Excrescence in Nature; a thing senseless and irrational; an high-minded Author; fears nor loves not God nor
Man,

Man, but is his own Center, and Eccentric to the whole World besides.

The most High defies and scorns the proud, but hath declared to espouse the humble, and to teach and encourage the meek and lowly. A thinking serious man might well wonder what any man can be proud of, if he considers but whence and how he came into Being, and of what compounded, and how quickly he will be reduced to Dust, and what that is which he can call his own, and what an indigent Creature he is, and every way dependant, and a borrower. Pride is an usurped Affectation, of somewhat or other that we have no property in at all; but Humility is a due sense and opinion of our precarious and necessitous Constitutions and Circumstances. Besides it is as well unnatural, as unwarrantable and ridiculous, for any man under any Circumstances to be proud and self-conceited, as if he were or had somewhat more than any of his fellow-Creatures can pretend to; but Humility renders a man useful and acceptable unto himself, and to all Mankind. It's rarely to be found that a proud man lives happily, or dies honourably; he's uneasy to himself, (upon reflexion) as well as to all that he converses with, for he's naturally contentious; but an humble man is at peace and in safety with the whole World. A proud,
man.

man is impatient; an humble very patient under all kind of Circumstances, which is next to Charity, the predominant Virtue of all: wherefore it's truly said,

Superanda omnis Fortuna ferendo est.

Ill Accidents are conquer'd by enduring.

And to this purpose *Horace* dictates excellently:

Durum est; sed levius fit patientiâ

Quicquid corrigere, est nefas.

Tho' it's a difficult Lesson, yet thereby are all Burdens made lighter abundantly. An impatient or proudman is a moral mad man, *Laesa patientia fit furor*: when his patience is worn out, he becomes furious or mad; hence they are conjoyn'd by our Saviour, *Be humble and bear my yoke*. But a proud and impatient Sinner grows of course fearless, desperate, and haughtier, indocible, and troublesom both to himself, and the whole Family of God.

Pride is the first and worst Sin in the World, and older than the World it self; Humility the last (tho' not the least) Virtue: we put it on to be clothed with it; it's like a Girdle, that fortifies and preserves all the other, to which a promise of Instruction is annexed; but the proud rejected, and sent away empty. An humble man is fit Company for any man; a proud for none, because he really (whatever he pretends) accounts himself to every man bet-

better : the humble and patient is willing to converse with any man, Publican or Sinner, tho' he be counted a Glutton, or a Wine-bibber, all's one.

It's much to the purpose to suggest to you the Motto of my Lord Chief Justice Cook, *Patiens qui prudens*, that is, He that is a patient man, is a right *Jurissprudent*. Of the same Religion is (no doubt of it) our Author, that thus exerts himself to his Son. *Nullum numen abest si sit prudentia juris*, here seems very applicable. A man of Patience or Humility (which at this time of day is all one) is one that has the advantage of the whole World ; but a proud and impatient Fellow is not fit Company for a Tailor, or an honest Cocker. Let but any man observe the Temper of a man greatly proud and impatient, (for he that is one must be the other) and he'll find that he neither steers an easie Course to his own satisfaction, nor his Neighbours ; so that the World may truly count him a burden to them, and have a good riddance of him, whensoever he is departed : but a patient humble man is lamented and miss'd.

Patience, I confess, is a hard Chapter to read in some Cases ; as when one's exasperated and justly incensed by his own Flesh and Blood, especially Dependants and Inferiors, after perhaps he hath a long time exerted all the Clemency, Indulgence, and Ho-

hospitality imaginable, however the Lyrick Laureat Heathen Poet has long before us observed it, that as I said before

Durum est,

— *Sed Levius fit patientiâ,*

Quicquid corrigere, est nefas.

To bear what we can't justifie our selves to correct, nor the Aggressors to inflict, is very hard, but yet our Load becomes much the lighter, by enduring it with humble Patience, and till an humble man's Patience be stretched upon the Tenter-hooks excessively, he will not be outrageous, notwithstanding the old Maxim of *Læsa Patientia fit furor.*

When Patience has been long time hurt, Mildness it self will have a flurt.

Humility and Patience is the greatest Possession in the World, to purchase a Man Credit and Ease both within and without him. But an Impatient proud Fellow, is scorn'd both by them that are his Rivals, and all Men else, and is really *telluris inutile pondus*, the most insignificant Tool in Nature, and a Burthen to the Universe.

No Man can be Wise, nor at hearts Ease, no Happy, either in this neather World, nor in the upper Regions hereafter, that is not Humble and Patient, both in Prosperity, as well as Adversity. In all Circumstances, and ther's less to be said in Vindication

cation of Pride, than any Vice and Oblivion; besides he's a Tyrant, an Usurper, and every ways uncouth and unacceptable, who is Impatient and Proud, and no good colour of reason can be giv'n for it; as for Covetousness, and Wantonness, and Prodigality, and other Enormities there in many cases may be some given.

So then, a right *Jurisperit* is a Man of Sense and Reason; an intellectual moral Agent, that is well acquainted with, and practises the Laws of God, of Nature and of Reason, that acts not *pro imperio*, arbitrarily, but humbly, honestly, and conscientiously converses with all sorts of Clients, whether in *formâ Pauperis*, or *Droitis*, Rich or Poor, Publicans or Sinners, studies the future and eternal, as well as the secular and present Cases and Concerns of both himself and them, *pro Ratione rei*, according to the Reason of the Thing. He is Just and Generous, Compassionate and Charitable, and well affected to all Men, and Sometimes arrives to that Attainment of Jurisprudence, as to make him an Eunuch for the Kingdom of Heaven; upon which Principles and Practise, is founded that inward and outward Peace, Content and Satisfaction of Heart in all his Possessions and Reversions, as well as Progress and Improvement in the Municipal Laws of that Realm, where he Resides, Professes and Practises.

XI. De Pace & Contentatione.

Of Peace and Content.

THE Crown of all Earthly Enjoyments is Quiet and Satisfaction; Man was never contriv'd for a Hurli-burly or Storm. This is the Corner (as well as Top) Stone of all our Attainments.

Content is all we aim at with our Store, If that be had with little, what needs more?

This State or Temper of Mind doth not consist in Quantity but Quality; for we can't but observe, that generally they that enjoy the least in quantity have most Peace and Satisfaction.

Without Peace and Content, all that any Man is or hath, is irksome and troublesome; and if this be in conjunction with our Injoyments, we can't but be happy enough to pity *Cæsar*——witness *Alexander the Great* his Distemper, *Æstuat infelix augusto in limite mundi*; his unsatiable Humour could not be (at ease and) contented with the whole Universe. We need not tell you, that he who is *πατριάρχης*, the Prince of Peace, gave this Bequest unto his dearest Friends in the World, whom he left at his Departure behind him, as the choicest Legacy he could think fit to leave with, and give to them And the blessed Tidings

things thereof unto Mankind, is called the Gospel of Peace, which Word in the Hebrew Tongue imports all manner of good.

To acquire which Thing, bad and good Men do frequently, we know, run the Risque of both their Lives and Fortunes for *pax quaritur Bello*, 'tis the end of War; Rest or Peace is the Center of all kind of Fluctuations and Litigations, Military and Civil.

Whoe're would obtain this invaluable Gem, must have the Command both over his own Passions and Appetites also, and learn to divert (or cautelously extricate) himself from all Provocations unto Feuds or Animosities of all sorts. *Prov. 14. 44* A Man that once has arrived to this Temper, will be satisfied from himself, if you'll believe the wisest Man in the World.

This is a Principle, will steer any Man that has it comfortably and confidently thorough any danger, and inable him with a decent Equanimity to entertain good and ill Successes and Events, that happen to him in his Pilgrimage.

True Peace and Content, is Gods Kingdom within us. This was a principal Lineament in the Portraiture of Gods Image, imprest on Man in *Paradise*; till he broke that Peace, he maintained an excellent Intelligence with his Lord and Master. Its impossible

possible to express this true Divine Peace and Content, because it surpasses all Understanding, and all other counterfeit Peaces are meer Cheats. That's only true Hearts-ease, Content and Peace that we mean and talk of, that is founded in rational Sense of our Friendship with, and Reconciliation to our Creator, by the Passion and Intercession of our Redeemer and of the Enjoyment of his Love and Kindness, and Reciprocality of Return to him, by hearty Ejaculations towards, and Ruminations upon him ; which Sentiments afore said, must be united to real sincerity of Mind, which makes us a good Conscience, and gives us mighty Assurance in our Applications unto, or Conversation with both God and Man.

Note, that true Peace with God, and Discord with our Neighbours are incompatible, without Peace on Earth, and Good will unto all Mankind ; I can't imagine any Man can be truly at peace with God nor consequently content in his Mind. The former is an Argument rather of the latter ; he that is not Friends with his Brother, must needs be at Enmity with his Maker ; but 1 Cor. 6. St. Paul's Lesson has need of some Distinction to hold water (every general Rule has some Exceptions) that it's more adviseable to be defrauded than to go to Law.

A peaceable and a wise man his Character is, To hear all, to edifie by most, to reflect upon none, to determine nothing, nor be moved (except what we do our selves) at any thing. *Jam. 3. The fruits of Righteousness are sown in peace*, by all (that care for it.) It's an old and authentick Apothegm,

—————*Pacem te poscimus omnes !*

Pax animi ! quam cura fugit.

Content and Peace are Correlatives ; so that no body can be contented, that is not at quiet, and every body covets (or pretends) to be at peace ; and whoever is at rest and quiet in his own mind, (upon good grounds) is indisputably contented and satisfy'd, for he can't devise what further he rationally ought to desire, or have a mind to.

Disquiet, Hurliburlies, and Discord, are the very Stings in humane Nature, and no body were or would be able to endure them, but in pursuance of Peace, Rest, and subsequent Harmony.

Peace and Content (which are synonymous) are truly Hieroglyphicks of eternal Happiness, and in the opinion of a *Jurisperdent*, are *bonâ fide* Heaven in Effigie, because they include Love, Joy, and Satisfaction to the brim. All which Ingredients do compound the Quintessence of this Creation, and as far as we can yet apprehend,

hend, are the greatest Ingredients of the glorified State which is approaching : for we well know, that Veracity it self has assured us, that a wicked man can have no Peace or true Content at all, let him say or do what he will. This topping Attainment, as all other considerable Felicities, are founded in true Virtue and Religion, and is, as the Logicians say, *Proprium quæto modo*, that is, *Convenit omni pacifico soli & semper* : only, and ever, and to every such a person 'tis an inseparable Incident, or Essential, as 'tis virtuous or religious, and to none other in the World ; but always to all such, and only to such doth true Felicity appertain.

Grace and Peace was the Apostolical Benediction ; that is, in other terms, Godliness and Content ; they are inseparable Adjuncts, so that he that is destitute of either, wants both : *Beati pacifici*, said our blessed Saviour in his first Sermon that ere he preach'd. This is not only a wise man's *Rav.* but *Coll.* to allude to *Jacob* and *Esau's* Complements : when *Jacob* would have made his Brother *Esau* a Present, he reply'd he had enough, *Rav.* when *Esa* would have presented *Jacob*, he reply'd, he had enough too, that is *Coll.* or All ; so is this Grace and Peace the *Summum totale*, the whole Matter, or all in all. It was also a remarkable Valedictory of the Pri-

mitive Christians, *Peace be with you, Joy in Jerusalem, and Peace unto Sion*; for Joy is a natural issue of Peace to all Mankind: whoever is satisfied, or really contented, and at ease, must of necessity be chearful and pleased.

A wise man takes no inordinate care for future supplies of Subsistence or Accommodation, but an ordinate, *De die in diem* only; day by day his Bread for all his anxiety, can't make him one cubit the taller: if divine Providence tells the very hairs of his Head, much more doth it ease him of the carking thoughts of Events and Effects, that lye buried in the Causes in an higher hand, where they are securely lodged. Our Concerns ought to be for present Circumstances only, and that for Necessities, and not Superfluities of Life, but to secure our main Chance in Heaven, and all the rest will be cast into the Bargain; for he in whose hands are reserv'd the Issues of Life and Death, takes the present care of us also, and if we seek principally our proper and true Happiness, in our alliance to him, he will be sure to see us want for nothing that's fit for us, of which he is the most competent Judge: for Piety has the Promises both of this World and of the next; and on this Consideration dwells the best Method of our present Peace and Contentment, as well as of our future Happiness.

Time and Chance (or Providence rather) happening to all, and all our carking Cares and inordinate Contrivances being utterly unavailable, to superadd what we are absurdly apt to fancy we are short of. It's our wisdom as to this World to look but a very little way before us : if ever we'd be easie here, and happy hereafter, we shall want neither Grace, Glory, nor any thing else good for us.

He that regards the Main, must be unconcern'd for Matters that are but by the By ; that is, whosoe'r would be quiet and at peace within, and expects a better Place and Posture, (and that quickly) ought in common prudence to be contented with what he hath, because he has more than reasonably he deserves.

Our religious *Jurissprudent* is of such a Constitution, as a Constable ought to be, that is, to keep the Peace as far as he can, both in his own Breast, and between Man and Man ; to propagate good will in the World, as far as possible, and to follow peace with all.

As the end and design of all Motion is to obtain Rest and Quiet at last, so is the design and drift of all wholsom Laws and sound Sages of the Law, to prosecute with all care and expedition Peace and Rest, as the ultimate end of all Litigations and Commotions moral ; and as well and soon

as can be, to comprimize Feuds and Differences between Party and Party, or prevent all fiery Contests and froward Animosities : A peculiar Benediction being annex unto men of that Profession, that do practise accordingly, viz. *Beati pacifici*, Blessed be all Advocates, or Lawyers, that is, Peace-makers, in the World. *Patiens qui Jurisprudens*, was Sir Edw. Coke his Motto.

XII. *De Ira, & Odio, & Aciâ.*

Of Anger and Hatred.

I*Ra Furor brevis est*, That all Wrath is a degree of Madness, is an observation of very ancient Date and Veracity, but must be understood with a distinction of Excess or Immoderation : for I question not but it's a duty to be angry, (but not upon trivial Occasions) but not with a *continuando*, or long duration, nor with an exertion of furious Words or Actions. Once we read of our Saviour's looking about him on the *Mobile*, or Multitude, with Indignation, when he wonder'd at their prodigious Infidelity, because the Honour of Omnipotence lay at stake, by the mighty Miracles that he wrought to convince them. In this case chiefly (if not only) is there room

for Indignation ; for it's an eternal Truth That man's wrath works not God's Righteousness. A very worthy and learned Divine of this Age, not long since deceased, hath often asserted, That upon any other Accounts, it's generally unaccountable to give or to receive a Provocation, and by Anger to rectifie what he holds amiss commonly proves a Remedy worse than the Disease we'd cure.

It's better to endure the greatest Affronts and Indignities from abroad, than by Displeasure and Anger to put our selves into their power, to dispossess us of our Tranquility, whereby we so much injure ourselves. This Passion more exposes and betrays a man than any other ; and therefore a wise and generous Soul is much easier pardons an Aggressor than himself, for his Resentment and Discomposure. If you'd imitate our grand Exemplar, you must be slow to wrath, full of compassion. Envy and Jealousie are of the same Extract with Anger and Hatred and one Greek word serves for them both.

To hate the Sin, and love and pity the Sinner for God's sake, is God-like ; he enjoins it. It's a general and a true Observation, That he that can't be angry, can't be pleas'd ; but the most passionate, are not the worst Tempers, provided they dwell not

not in wrath, or give way to the Devil, by which means many men hurry themselves headlong into inextricable Dangers and Distresses.

To conceal, counterfeit, and restrain a Passion, is a high piece of Prudence, and a Conversation gives any man a vast advantage over others. It's mighty remarkable, that Words do more usually prove greater provocatives than Actions, because the surprizal by them, and time taken of deliberation on them, is more sudden. Wherefore a *Jurisperit* binds his Tongue as much as his Hands to its good Behaviour; tho' (we say) Actions speak louder than Words, and we say true; as to many purposes they notoriously intimate the Discretion of the Aggressor. But yet if you observe it, Words make a greater noise and hurliburly, and are the *Prodromi* or harbingers of a succeeding *Bontefean* or Quarrel, and are more provocative *in sensu* *visu*, that is, where not accompany'd with a Battery, than Blows without Words, especially of Indignation; for that is Anger with a vengeance, which is utterly unjust, imprudential, and unwarrantable, out of the course of Justice, either Military or Civil.

Hatred is the utmost degree of Anger and Malice, and belongs to none but infernal Fiends and Devils, as to a personal Object.

A *Jurisperdient* hates nothing but Sin and Obliquity, Vice and Enormity, and not the Persons either of the Plaintiffs or Defendants.

A Tort or Wrong is only odious in itself, and not the Malefactor. Our eternal Sovereign hates none of his Creatures, nor is displeased with any thing in the World but a violation of his own indisputable Sanctions. When man doth voluntarily consent to Obliquity or Vice, which he knows he has full power to choose or refuse, all the Reason imaginable there is for his Protector and Coadjutor, as well as Creator and Conservator, to take it very ill, and be highly disgusted, and to hold him to be an Hetroclite, till he has sincerely revoked and renounced it. Wherefore much less Reason hath any mortal man to be wrath with, or hate any of his fellow infallible Creatures, especially if they do not affront the Original of their Being, and that directly, and not by Implication because himself by Surprizal, or Inadvertency, often (and perhaps sometimes out of Malice prepenſe) does disoblige, provoke, and affront others, and is sensible *parte poſt*, (afterwards) of his Fallibility and Miscarriage. Solomon declares, *Anger reſides in Fools boſoms*: there's no room for so unclean Fowl to roost in the Breast of a genuine *Jurisperdient*, that understands him

self. Besides, it's common Policy, and a man's own Interest, to inhibit Anger, and to pass by a provocation to Wrath ; for he commonly, if not constantly, suffers the greatest Injury by it, in the discomposure of his Mind, and confusion of his Faculties, and pain and perplexity of his Intellectuals ; and there's nothing in Nature big enough or worthy to put a wise man out of order for an hour.

To dissemble a violent Passion of this sort, may be expedient, and often adviseable on some Occasions ; but actually to exert it, very imprudent, unprofitable, and at best injurious, (if not on both sides) on one. So we read, as I said before, that once our Lord and Saviour looked about him on the unbelieving *Jews* with Indignation ; but if ever we found him to exert this Passion, it was upon their desecration of the Temple, when he whipt them out, and over-turn'd the Money-mongers Tables, where the Honour of our heavenly Father was more directly at stake. Not but that we hold it possible (but not so probable) for a man to be angry, and not be a Delinquent, or peccant in so being ; because the great *Gentile* Apostle cautioneth us, that we sin not when we become angry : but we conceive with submission to better Judgments, that that Passion having more appearance of evil Consequences and Effects in it, than

perhaps any one of all the other have, that we are in prudence obliged to inhibit and restrain as often as is possible, the Influences of it, as having so notorious an appearance of Evil in it; whether we consult our own Particular, or the publick Peace and Quiet. Pleasant is the Notion to this purpose of that Plagiary, or Schoolmaster, who often in his Corrections would say to the chastised Person, *Castigo te, non quod odiam, sed quod amem te.*

Therefore must thou punisht be,
Because I love (and not hate) thee.

The municipal Laws of our Realm have provided and allow'd to every Subject, that happens to be imprison'd by a false Conspiracy, and no Indictment against him *Coke 2. Inst. exhibited, a Writ call'd, De Odio p. 42.* & *Acia*, supposing his Commitment is out of Anger or Malice, and by a Jury of twelve men he is to be discharged. Such is the Antipathy or Aversion which our *English* Laws do bear unto all Hatred and Anger, or its Consequences; which the old Philosophers call'd, *Furor brevis*, A Fit of Frenzy, or Madness.

When any one is highly incensed, and allows the sudden Influences of that indomitable Passion to prevail, he is transported beyond the Compass of his Reason and serene Understanding, and is in jeopardy of making shipwrack of his *Posse Corporis* &

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also, too, all the principal Essentials of his Nature, inward Faculties, and outward; Life, Limbs and Fortunes. For Acts of Outrage and Indignation, we may observe, are generally, if not always, perpetrated *ex improviso*, on a Push; that is, a rash and sudden Attempt, which a short Deliberation of Thoughts frequently prevents and Stifles, *quod nota bene!*

XIII. *De Amore & Amicitia.*

Of Love and Friendship.

TRUE Friendship with God and Man, is our highest Priviledge and Attainment. *John. 15. 15.* Our Saviour calls his Disciples Friends, that is, such unto whom he'll communicate his Secrets; it's the end of all Gospel Dispensations, to continue in his Love, and to comply with his Will and Commands, for *amicorum preces sunt imperio*, a Friends Requests have the force of a Command. Friendship is the most sacred and inviolable Bond in the World, and far more considerable than any natural Tye whatever.

No greater evidence can be of our true Love to God and Religion, than our Love to our Neighbour. All true Friendship is

founded in Virtue or Religion ; our Friend *Lazarus* sleeps, said our Saviour, and God calls *Moses* his Friend. *Prov.* 17. A Friend loves at all times, and is neerer than a Brother, said *Solomon*. What greater Copy can we write after than our blessed Saviour, who took our Nature (and not Angels) on him ; who dyed for us, while his Enemies ; who help't and healed both Soul and Body ; who interceeds for us in our Absence, and who, in his Absence, sends a Proxy to be our Comforter as well as Conductor in our Journey toward those heavenly Mansions? So, shou'd we love one another, he has given us, 1 *Jo.* 5. 10. an Understanding that we may know him, and 1 *J.* 3. A Power, (by entertaining of him) to become the Sons of God, and be Friends with him and the whole Family of God below. Take we a very short view of his frank and friendly Conversation in the World, for our Example and Imitation.

1. His Doctrine (all along) was to (undeceive Man, and) convince him of the Truth, to free him from Errors, and Impositions, and vain Traditions, healing Bodies, informing the Minds in the true Way to Life and Happiness, Temporal and Eternal, by publick Teaching, by private Conference, praying with and for them, Sympathizing with them in Troubles,

bles, grieving at their Obstinacy and Exorbitancys, induring all Indignities that Malice could inflict. Here's true Love and Friendship to purpose, and after all, to lay down his Life to reconcile Man to God and to one another. Well might St. *John* be amazed, and cry out, *Behold what manner of Love and Friendship?* This Love and Good-will extends to all Men; but Friendship must needs be restrained to fewer, and such as we are very well acquainted with, for it's the *Elixir*, or the Quintessence of Love and Kindness, and a topping Branch of the Tree of Charity.

Amicitia semper pares accipit aut facit, is an old and a true Axiom, Friendship either finds or makes an Equality between the Partys so ingaged; no Priority nor Litigation takes place in such a sort of Union of Affections as this consisteth in; it was the Saying of a late incomparable Divine deceased, *That the Face of his Friend was (to him) the Sun in the Firmament*; and surely, but for the sake of Friendship, and the Satisfaction accruing by it, it were not worth the while to be here for nothing on Earth, that has not an Eye of that in its Contexture, can be grateful and agreeable to Man's Mind.

God is Love in the Abstract, and every thing that tastes not of it, is most unsavoury and insignificant. *Magnes amoris Amor*,
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we commonly find to be true; that is, Love is the Loadstone of reciprocal Love; we can hardly chuse but love him, that first loves us; but that degree of Love that makes true Friendship, has so many Ingredients requisite to make it right, that its very rare to find a real Friend among a million of good Christians now a days; self Interest and Jealousie is so prevalent and Epidemical, though in good earnest, it's the truest and most warrantable Self-Love in the World, to love our Brother as our selves, which is a mighty Indication of our Love to God, and to our selves (in the best Sense) 4 *Ecclef.* 9. *Solomon* assures us, that two are better than one, *plus vident Oculi, quàm Oculus.* Two Eyes discern better than one and a By-stander, sees (often) more than a Gamster, and a Man being commonly the worst Judge in his own Case, hence it follows, that a Friend is most Necessary in point of Counsel and Direction, and in point of Regulation of Passions; for with the Frenzy of Anger and Vexation, or the Ague of Hopes or Fears, or the Favor of Love, or the Consumption of Envy; a Mind (when he's alone) is seldom undistemper'd; the sociable friendly Life, is also beneficial for our Assistance in our Labours, which are promoted thereby with greater Safety, Chearfulness and Success, 27 *Prov.* As Perfumes chear

cheer the Heart, so doth the Sweetness of a Friend; for as a learned Bishop well observes, the Communion of Saints, is (next to the Favour of God, and the Comforts of a good Conscience) the greatest Privilege and Happiness we can enjoy on this side Heaven. And that conjugal Relation of Man and Wife (for which, all other Relations are to be quitted) is only valuable upon this account, as they are Friends, and without this, they are but empty Names, as Bishop *Wilkins* well observes; who reckons four principal Qualifications of true Friendship.

1. True Love (which is the Bond of Perfection.)

2. A wise Freedom of imparting Thoughts.

3. Patience, for angry Men are neither good Councillors nor Comfortors, and *Solomon* dissuades the contracting of Friendship with such an one.

4. Constancy, to adhere in Adversity, as close or closer than in Prosperity; the Witch of *Endors* Example to *Saul*, 1 *Sam.* 28. is a just Reproach to a perfidious unconstant Friend.

Love by the Schoolmen is distinguished three ways.

Amor, Benevolentiae, that is good liking of:

Amor, Complacentiae, that is, better pleased with.

Amor,

Amor Amicitiae, that is, firm Friendship, which is the Superlative Degree of Love and Kindness.

Benevolence is due to all Mankind.

Complacence and Delight to Relations and Neighbours.

Friendship, only to such as are intimate with us, as our own Souls, and tempered exactly to us in Disposition and Principles.

Ullus ad amissas ibit Amicus opes; though a real Friend will appear (to chuse) in greatest Exigencies and Indigencies. It's so rare and different to find such Friends (in this Age) that it's commonly supposed by the Vulgar, that it's but a Chimera, and no such thing in *rerum Natura*. It's the Advice and Opinion of a learned Bishop of the Church of *Ireland*, lately deceased; that there's 'two Faults only that are not 'Venial and Pardonable in true pretended 'Friendship (for to real it belongs not)

'1. The revealing of a Secret.

'2. A Treacherous Blow, which ruins 'the Vitals, and dissolves the Union, and 'is a Divorce a *Vinculo*; for true Friendship is the greatest practical Honesty, 'and Ingenuity in the World.

It's the Nerves and Sinues of Humane Conversation, insomuch that you find no Body without a pretended Friend; but one that is a Frigate of the first Rate in Friendship, is rarely to be met withal.

How-

However, herein I appeal to all Mankind, the very Bruits have among themselves a considerable Semblance of true Friendship, *Sævus inter se Convenit Ursus*, the very Bares and Bores have a League of Amity between themselves, and therefore it would be miraculous (to purpose) if moral and intellectual Agents should not *inter se convenire in aliquo tertio*, as the Schoolmen say, that is, have a Confederacy of Friendship with a third Party at least.

True Friendship is the very Vitals and Radicality of Commerce and Correspondence; so that there can be no Dealings amongst Men without a violent Presumption (which our Law calls a half-proof) of it every where; but for a Man to dare to sacrifice both Life and Limb for another, is not (now a days) to be found, perhaps out of *Utopia*. However, that such a Degree of Concord and Amity is both proper and expedient (though not common) is a Veracity beyond all dispute. It's an old Trite, but not despicable Axiom, that *Amicus certus in re incertâ cernitur*. A true substantial Friend is experimentally found and tryed, when a Man's at a Non-plus, or at a Loss what to do next. Council and Conduct are the two chief Particularities of Friendship, and that is chiefly requisite, when a Man is in Distress and Adversity; although in Prosperity there be singular Use.

Use and Advantages of this kind of Love. But remember withal, that he that is not his own Friend, can't have another, for there are a sort of degenerate Souls in the World, that will neither be their own Friends, nor any bodies else. Such as are sunk into Sense, and hate to (or delight not in the) exercise of their Homogeneal and intellectual Faculties, but center in themselves and their own Humours; whereas (*in sano Sensu*) on a true account, it's the rightest Self-Love in the World, to love God and your Neighbour, and especially your Friend, your (next) Self.

XIV. *De Solitudine & Carcere.*

Of Solitude and a Prison.

A Prisoner is a living Man's Grave, whilst he continues (*in arcta Custodia*) under close Confinement: we may truly say of him, as we do of one entered into Religion, that he's *Civiliter Mortuus*, Dead in Law. Howbeit, as to several Intents and Purposes, such Restraints or voluntary Recesses are more eligible and expedient than a Peripatetical Liberty, as for Secrecy, and for Security; whence the best and biggest Philosophers of old cry-
ed

ed ἄβη βιωσα, *Qui benè latuit, benè vixit*, he that hath lived retiredly, hath lived well, for they accounted such an one that delighted in Solitude or Retirement, to be *aut Deus, aut Dæmon*, a God or a Devil, having so extraordinary Advantages of becoming the best or worst of moral and intellectual Agents. *Aude aliquid brevibus Gyris & carcere Dignum; si vis esse aliquid.* Says an ambitious and a valiant Boanerges.

If you to be Great, would not fail,

Dare to do what deserves a Gaol.

Others, for the Advantage of Divine Speculation, and Intellectual Accomplishments, chuse to devote themselves unto an Anchoretick Life, and frequently prove thereby eximious. Unto some Latitudinarian Tempers; such Restraints and Recesses often prove Antidotes and Restoratives. A well composed Mind is free and easie under the closest Confinement, and may say *bonâ Fide*, with *Scipio* (of old) that *Nunquam minus solus, quam cum solus.*

He never can be less alone,

Than then, when there is with him none.

Hence did that sage Philosopher *Pythagoras* make a voluntary Recess into a Cave, for a whole year round, and *Scipio Africanus*, and many others, withdrew from the greatest of publick Affairs. And Pinnacles of of Honour, and indeed he must be profoundly fond of the Fatigue and Drudgery
of

of publick Employes, whom a Confinement for any considerable time can't wean and disengage.

Solitude and Durance will not appear to us in so uncouth and strange a Posture, if we do but duly consider, how naturally our Maker inures us to it, and is agreeable with it from first to last, for we can't come into Being but (*per Limbum uterinum*) by being strain'd through the Lymbeck or Grates of our Mothers Womb, after forty Weeks Solitude and Imprisonment, and a great while longer by the Law of Nature ('tis as natural for to dye as to be born) must we lye incarcerated close Prisoners in the World's Womb (the Grave) before we come to our selves, and obtain the Liberty of the Sons of God, and confined are we all the while, that our Souls are embodied and subjugated to their numerical Measures, Humours and Inclinations; yea, are we not habituated daily to a thousand Ceremonies and Customs in formal and impertinent Addresses, *Euphonia Gratiâ*, more for Fashion-sake than the reason of the things? Are not these all moral Captivities and Confinements? Are not Honours golden, and Trades and Business iron Fetters or Manacles of Restraint, and political, and Oeconomical Feuds, and factions, Silver Chains or Shackles to considerable Interests, when probably oft times,

no better Expedient can be found to extricate us, than a *Counter*, or a *Fleet*. Most apposite and Emphatical therefore I remember is that Wish of excellent *Abraham Cowly*, ff.

Let gay & toilsom greatness others please,
Give me the homely Littleness of Ease.

If there be any one I'm bound to hate,
Dependance and Attendance be their fate;
Still let them busie be, and in a Crowd,
Both very much a Slave, and very proud:
I'll only safe from danger choose to dwell,
In a small Room, but a convenient Cell.

And what a Paradox is it, for a Man to love himself above all Mankind, and yet not love to keep himself Company, so well as any body else in the World. Doubtless to a thinking and a literate Man, the best and pleasantest condition of Life is to dwell *Incognito*; for such as contract (and engage into) numerous Acquaintances, open the Doors to the Invaders of the best (if not most) of their precious Time: for *Amici temporis Fures*, Visitants are Time-stealers; *Cujus solius est honesta Avaritia*, Whereof only (as a celebrated ancient Philosopher says) Covetousness is warrantable. Whereas one in Solitude or Recess, being but a By-stander and unconcerned Person, (for *Totus mundus agit Histrioniam*, as one said well) has the Advantage of others, and discerns better than the Gamesters, whether

ther the Dog bites the Bear, or the Bear bites the Dog.

Numerous and great are the Prerogatives of Recess and Solitude, (which are not to be met withal abroad) four of the principal whereof are, To be Sovereign of his own Time, his own Company, his own Business, and to be out of Harms way : And accordingly we find these four are the securest and innocentest Junctures of our Lives: 1. The Womb. 2. The Cradle, or Swathling-bands. 3. The School. 4. Our Apprenticeships, or Minorities ; and who can be more safe, or serious, or secret, than in a Closet, a Library, a Shop, or a Grotto, or (if not a Criminal) in a Prison.

Whither tends the ultimate Ambition of the most industrious and indefatigable wealthy Citizen, after many years Fatigues and Toyls, in the sweat of their Brows and Brains, with hazard of Life and Limb, but to purchase a quiet, tho' short Recess, (at the sag end of their Pilgrimage) in some obscure corner in the Countrey, out of the Noise, and Crowd, and Hurliburly, of the unthinking and envious *Mobile*, before they expect their *Quies est* in the Grave.

It's the matter or merit (not the manner) of any Confinement, that makes it uneasy to a wise man, as when occasion'd by

by either malicious Contrivance, or mistake of the merits of the Cause, or design'd by the Fraud and Treachery of pretended Friends, &c. To make a Virtue of such Necessity, is a wise man's Province; and to rejoyce (and not be dejected) under such fiery Tryals, as generously as if it had been the matter of his own Choice, and no Coercion put upon him.

Bonum agere, & Malum pati, is not only *Regium*, but *Christianum* and *Jurisprudentum*. Observable also 'tis that generally most mens Disasters happen to proceed from such, to whom he has been most beneficent. A wise man hath less cause to be concern'd at such unwarrantable Usages, (by half) than at his own Inadvertencies, Obliquities and Failings, in over-acting (as some do, or under-acting, as most do) their duty of Benevolence unto any part of Mankind. Nor is my Mischief or hard Usage from others, any warrant for me to retaliate, misuse, or oppress my Oppressors: *Lex Talionis* in this sence is long since antiquated; and rather render good for ill Usages of any sort, at least be unconcerned with your worst Malefactors.

If a Sparrow flies not this or that way, without a particular Providence, doubtless no sincere (tho' ne'r so weak) Christian, can be supposed to suffer a Seclusion from his Countrey, Kindred, or Family, and
Friends,

Friends, without a remarkable Finger from Heaven, pointing out his solitary Mansion; and therefore must that needs be his best Place and Posture, both in reference to this World and the next: and he ought to take it for granted, as a fundamental Veracity, That whatsoever happens in the regular use of any rational means, is the result of infinite Jurisprudence, and ought to be embraced as that which is best, in the opinion of him that is higher than the highest.

Our blessed Saviour conversed as often in the Deserts, as with the Multitude: whence we may naturally infer, That Solitude or Retirement is of as vast use and advantage, (by turns at least) as universal Converse with the World, for which purposes chiefly we came into Being. Every body becomes abundantly worse or better by his Solitude and Retirement; the uninterrupted exercise of his Mind, and inward Faculties, improve him strangely: but we are of such a Make and Composition, as that a total Recess, or a total immersing our selves from, or into the Stage of Humanity, renders us Sots or Fools, and insignificant to the Community of Mankind.

Refuse not therefore, if you wou'd be a *Jurissprudent*, any publick Overtures, that seem to (*præbere anſam*) give you any opportunity

portunity of publick Service to the World ; but choose (if you have power over your Will) rather to dwell in the Shade, than the Sun ; but strive to be *Versatilis ingenii*, participant of both, *in utrumq; paratus*, well provided both ways, as your Genius and the Matter prompts you to.

If you really consider of your own Constitution, and tendency to another increased Habitation, you will easily perceive more need to cover, than decline as much as possible a Solitude and Retirement, that you may be thorowly qualified both to serve the Ends and Purposes of your main Chance here and hereafter. No Conferences are so considerable, as what a man maintains with himself. Simplifie your self, said a wise Philosopher. Contract and circumscribe your self, if you wou'd make the best use and advantage of the World : private and retired Thoughts edifie most ; provided that you follow the Conduct of Reason and Religion, else you will be *Dæmon* instead of a *Deus*, A Devil or a God, as *Aristotle* held every retired Man to be.

The greatest Advantage of Solitude, is to give a Man the best Accomplishment and Advantage to converse in Society ; for either one or the other, without an interchanging or alternation of Postures, are very pernicious : for variety of Places and
Po-

Postures in the World is highly contributory, to both the World's Good in general, and every Individual in particular; when all's done, *quæ non profunt singula junctâ juvant*: Company relieves Solitude, and *vice versâ*, the contrary.

XV. *De Otio & Negotio.*

Of Imployment and Idleness.

O*Tia dant vitia*, is an old and true Saying, that Idleness occasions Illness; wherefore learned *Seneca* was of Opinion, that *præstat aliud agere quam nihil*; that any Man had better do that that's not to purpose, than to do nothing at all; to say truth, it's scarce possible (in that Sense) for an intellectual Agent to be absolutely idle; for a Man awake, must needs talk, or move, or think and contrive Good or Ill; but we mean by Idleness, to be out of a Course of Employment one way or other, which is a dangerous Point of the Compass, and the Bane of most Men. Innumerable are the Advantages of any sort of steady Employment; it diverts a Man from mischievous and expensive Hazards; it refreshes his Mind with reflection on Pains and Time laudably spent and accounted

counted for, besides the Profit Apprender, as our Sages call the getting of Money.

An idle Fellow can't tell what to be at next, which is a worse sort of Pain than a Fatigue or Toil at an Oar of Business. He can't properly be counted Idle, that is (for want of present Action) vigorously contriving what to do next, in the Province he has undertaken, the *Italians* say proverbially, *Di me guard*, &c. God defend me from that Man that has but one Thing (or Business) to do; but I say, from a Man that has nothing at all to do, *Libera me Domine*.

Absit, ut unquam mihi contingat vacare; said an excellent Divine of old, *ff. God forbid that I should Ere be at Leisure*; to wit, have nothing to do. No ingenuous Man in the World, in Health, and in the use of his Limbs, can pretend to be downright Idle; every body in the World may find enough to do to good purpose, and yet there are a sort of People that will pretend they have nothing to do in the Earth, which to a Man of Sense (and Health) is Non-sence. But it's a topping Point of Jurisprudence, to be very well employ'd, though it's every ones Duty to follow some or other Employment, for we came not into the World to be idle; that's both unnatural and immoral; every way unaccountable; and its a topping Point of Jurisimprudence (to be so far at a Loss at any

time, as) to contrive how to drive away our Time impertinently. Precious Time, the best Talent and Commodity we are intrusted withal. A Calling or Profession, be it what it will, that is not vicious, is an Honour to any Man in the World; the Grand Seignior himself, will pretend to make Arrows Heads, rather than not be intituled to an Occupation; for all the French Monsieurs account it a mechanick and ungentile Business, to Trade, to Buy or sell by Retail, or to Merchandize; Only the Sword or long Robe are their laudable Callings and Non-pedantick. Our *Brittain Jurisprudents* are quite of another Opinion, *ff.* that it's Creditable or Reputable to be Characteriz'd by a Profession, that any authentick Calling is better than to be a Gentleman at Large, without the Badge or Distinction of a Profession; that it's an Obligation both natural and moral upon all Mankind to pretend to Business and Employment one way or other, be they never so Rich; that of Idleness comes no Goodness; that a *Jurisprudenc* is most honourable; that a Physician more profitable, and that Astronomers, Poets, and Philosophers most commonly the most indigent. Agreeable to the old Apothegm, *viz. Dat Gallenus opes; dat Justinianus Honores, Astronomus, Logicus semper egenus erit.* Physick gives Wealth, but the Law more

Honour; Philosophy makes Poor; that a plump Employment with a narrow Fund is more eligible than a plump Patrimony without a plausible Profession, which keeps a Man out of Harms-way, and administers high Satisfaction of Mind, if not Encrease of Fortunes, the Want whereof, exposes Men to infinite Hazards and Temptations, *Frustra fit potentia*, say Logicians, *quæ non traducitur in actum*, that is, a Qualification is frustrameous and insignificant, unless the principle or accomplishment exert it self into Practise consonant to the old Adage; *Scire tuum nihil est, nisi te scire hoc sciat alter*.

It is to no purpose to know,
Unless with it you somewhat do.

Adam the Protoplast was a Gardener or Husbandman, *Abel* a Shepherd, and King *David* too, before inaugurated and espoused a greater Profession of Protection and Government of *Israel*. Nor was it any real Reflexion (though intended so by the scornful *Jews*) upon *Joseph* of *Arimathea* that he was a Carpenter, and used a Trade. So did the grand Apostle *St. Paul* himself, make Net-works, and makes Manufacture, or a Trade, to be of Apostolical conjunction; and withal, declares such a Man as accounts himself above such a Dissatisfaction, not fit to Eat or Live. Let lazy Lurdans think or say what they will to

contrary. Not but that some Occupations or Professions exercise the Heads, and others the Hands or Feet, or both; but Negotiations, or a Method of Action, both Theoretical or Speculative, as well as Practicable, are not only Laudable, but necessary and expedient also, for the Benefit as well of the Universality, as for the Individuality of Mankind. Drones are odious among sensitive and abominable (*fortiori*) much more among Rational and Intellectual Agents. An idle Person becomes not only a Burthen to the World, but to himself too at last; the very Heathens themselves were Orthodox in this Point, while they assure us unanimously, that,

Τὴν ἀπὸ τῆς ἰδίας τοῦ σώματος καὶ τοῦ νοῦ τοῦ ἀνθρώπου.

That is,

The Gods have order'd Sweat and Pains

To antecede Virtue and Gains.

Whilst a lazy Lentulus may starve,

Your busie men their Fortunes carve.

Non volat in buccas assa Columbatuas.

A roasted Pigeon ne're will fly

Into their Mouths that gaping lye.

No Man in Health, can iustifie himself to be totally out of all Imployment or Negotiation; for there is not any Man whatever that's good for nothing, nor any thing in Nature, but is good for something; and may be useful and significant one way or

other

to the Community of Mankind, as well as helpful to himself. Every *Jurisprudent* will betake himself to one or other Method of Action or Negotiation, whether it turn to an expected Account or not, though its confessedly a choice piece of Skill and Prudence, to make a proper Choice, and most adequate to his Genius and Accomplishments, for *ex quolibet Ligno, non fit Mercurius*. Mercury is not made of any Stick. Yet is it wholly unanswerable, and utterly unaccountable for a Man to be destitute of any manner of Employment, Trade or Profession; though he be the greatest Dunce in the World, he must in Conscience, play one part or other, while he walks upon the Stage of mortality, for *Totus mundus agit Histrioniam*; the whole World acts, as we may say, an Interlude, and every numerical Person hath a Part to act among his Fellow Creatures. *Non nobis nati sumus*, said the Philosopher very judiciously, that no body alive was born only to serve himself, for as he goes on pergetically, and to purpose, *Partem Patria, partem amici, partem parentes sibi vindicant*; our Country, our Parents, our Friends do all very justly challenge a Share of us; which an idle Person little considers, but stupidly and uselessly sacrifices the whole Interest the World hath in him, to his own Net.

Ignarum

Ignarum fucos pecus a praesepibus arceat.

Pride and Idleness commonly associate, and the best end commonly of them both is Discontent and Beggery.

XVI. De Avaritiâ & Liberalitate.

Of Covetousness and Liberality.

THE most fordid, or the most splendid Characters a *Jurisperit* can bear, for the one is down right Idolatry, said St. Paul, the other is *Delicium Humanis generis*, or the Darling of Nature; every Man loves and honours a Liberal and generous Man, though, he be never so Covetous himself. Whereby 'tis demonstrable, that Generosity or Liberality (which is the same thing) is one of the most commendable Accomplishments that belongs to any Man in the World; for a Liberal Man is necessarily Charitable and Hospitable, which Sacrifices are such as we are (*jure Divino*) assured God is well pleased with, wherefore did St. Paul, who affirms the same, give us a great Caution to be sure not to forget this Faculty of Communicating.

Prodigality and Niggardiness or Covetousness, are the two Extreame of Liberality.

ry. If any one ask me a Character of that Man that I would chuse to make a Friend off, it would be one that is Just and Generous; tow short Words, but very comprehensive; for the former Appellation implies one that is only exact in commutative Justice, not to defraud or cheat you (as in common parlance, & *ex vi termini*, it imports) but one that is universally Sober, Righteous and Godly; and thus far a Publican, a Scribe, or a Pharise might proceed in Jurisprudential Learning; and yet miscarry at last; but to be Generous and Liberal, as well as Just and righteous, implies Hospitality and Charity intently; which Properties, he that wants, can never on good grounds expect to be happy, because, whate're besides he is wanting in, if he be defective here, he's a Nugatory Thing, a tinkling Cymbal, and a thing of no ualue; nor in a sperate Condition. A generous *Jurissprudent* is a Person of Honour and Conscience, Generosity and Charity, which is but one Branch of the Tree of Liberality (but a great one) we cannot (scarce) in any quality, more imitate our Sovereign Law-giver than herein, that shines and rains on Good and Bad; but a Man that's Covetous, is both profoundly injurious to himself, and to all the World about him, for he hords up, and inhibits that Talent which is none

of his own, to that purpose. Every Man in the World has a surplus: the generous Widow in the Gospel, that cast her Mite (her All) into the Bank of Charity, was recorded justly for a Generous, as well as very Charitable Soul, for our Example, nothing is more odious in Law, nor more heterogeneous in Nature, than ingrossing of what is communicable (*pro re natâ*) in the nature of the Thing, and that is Wealth, which is no farther useful to any Man, than diffused by the Regrators and Ingrossors thereof. The speculative Letchery of a Covetous Person, is an unintelligent thing to a *Jurisperdent*, or a Man of considerate Sense and Reason; not but that it's absolutely adviseable to provide against the misadventurs and contingences of humane Affairs, but yet with Jurisprudence, and due Consideration, and Mathematical Measures, our Saviour said it was next unto an Impossibility, for a Rich, that is (in his Sense there) a Covetous Man, to go to Heaven, as it was for a Camel or (rather to follow the Original) a Cable to be threaded in a Needles Eye. For in good earnest, the liberal Man is only rich, that is, hath enough for his present Accommodation, and future Expectancies, and to spare for the universal Interest of Mankind, with whom he corresponds; which, is doubting of God's Providence,
diffi-

diffident of all Success, and jealous of every body about him. A *Jurist* prudent of for its well known, who assured us, that Riches consisted not in abundance, without a Heart to make a proper use of it, which most overgrown Wealthists want.

The true Rich Man, is he that hath enough to bound his Appetites and to spare, that's a great Soul; and a right *Jurist*. It's Diffidence and Distrust, and it's a pusillanimous Soul that's Hidebound, Penurious and Covetous, for its Con-tranatural and Ignoble, Sordid, and unworthy of so Magnanimous a Creature as Man (*ab Origine*) was made, and its observable, that the Remains of a Covetous Man seldom or never prosper in their Successions; *vix gaudet tertius heres*, scarce the third Generation enjoy them; but (*vice versa*) the contrary is as remarkable of a Liberal Man's, because the former is grosse Impiety, and the latter true Piety; whereunto are annexed the Promises and Benefactions as well of this World as the next.

A Liberal Man (*Solomon* tells us) will be Fat, the other contrariwise, Lean as a Rake; or (as the Cheshire Proverb is) *as if he sucked his Dam through an Hurdle*. He dotes on, and pants after the Dust of the Earth upon the Head of the Poor, and is *Solomon's* great Fool; and the most egregious Slave in the World; the Ground of

what Degree or Fortune soever he be, hath a Surplus for Liberality; both as Hospitable and Charitable (like the generous Widow in the Gospel) if he hath but (one Mite) any thing at all, he'll have something to spare. Yet is our *Jurissprudent* a thrifty Man, and by generously casting his Bread upon the Waters, finds it turn to a better Account than the miserable Covetous Mans *Opus & Usus*; who though ridicul'd by every body, but such as are as sordid as himself; yet hugs himself in his Hoards like a Hog in a Ditch, as *Honage* lively portrays and describes him.

—— *Populus me sibilat; at mihi plaudo,
Ipse Domi simul ac nummos contemplor in arca.*

Though the poor Mobile do make a Jest,
And ridicule me, yet I'll hug my Chest.

Observe but the tenth Law of Moses, how very particularly he gives the Charge against all sort of Covetousness imaginable, House, Wife, Man nor Maid-Servant, Ox nor Ass, nor any thing else about him you can think on. The Rich Poor Man's emphatically poor, as eximious Cowley tells us of the Miser; one thing only is avarice allowable in, *ss. of Time*. *Solius Temporis honesta avaritia*, said the old *Jurissprudent* Philosophers. Covetousness is not warrantable

table of any thing, but only Time. The unjust Steward's Servant in the Gospel was applauded for making himself Friends of the Mammon of Unrighteousness, by a generous Act (though Knaveish) in bubbling and cheating his Masters Creditor, and liberally handling his Debtors.

A Covetous Man can be good for nothing, I'm positively of that Opinion, because the Love of those his little Idols, is resolv'd by that great Gamaliel (and competent Judge) St. Paul, to be the Root of all sorts of Evil. He is rude and uncivil to himself, in not affording necessary Supplies, for supporting his natural Contentment, and cruel and tyrannical to his better Part (if he have e're a one) his Soul by distorting and perplexing and debasing it Night and Day in sordid Anxieties, and unaccountable Drudgeries, and to all his Neighbours and Conversants in the World Uneasie, Fraudulent, and Unsociable, and Unintelligible, and worse. And remarkable (I take it to be) that splendid Instance and President of *Mary Magdalen*, in bestowing a considerable sum of most precious Oyntment to wash our Saviours Feet withal; which nobody but covetous *Judas* (the Bag-bearer) grudged, and would have pretended himself to have been so Charitable or Liberal, as to have wisht it had been (*ad Valorem*) to the Value rather given

ven to the Poor. *ff.* The Cash-keeper that was so bloodily Covetous, as for thirty (Shillings) or Pieces of Silver, to betray his Lord and Master. A stingy narrow Soul can't be a *Jurisprudent* to all Effects and Purposes (if to any at all) for a Liberal Man considers of the Universe, and and dispences accordingly, *quoad hunc & nunc*, as to time and Person properly ; but the other minds no body but himself, and in good earnest, therefore is most his own Enemy, though a common Enemy too to the World about him. That a Man, who is Deputy Lieutenant of the whole World, should not act like a Prince within his Territories, is a thing to be counted more a Matter of Prodigy than Proof. That Soul that confines it self to it self, and loves not to dilate, is the greatest Heteroclite (*in rerum Naturâ*) (in the visible World) and such is he that is profoundly Covetous ; for a Man that's never so Covetous, is on some occasions liberally affected ; to wit, towards himself, but regards not the rest of the Family of God, and is therefore a spurious and degenerate Monster amongst Mankind, and not worthy to be owned by them as a rational or intellectual Agent, but an Excrecence of Humanity, or a Creature, not a Kin to Generous Mankind.

XVII. *De Vitâ & Morte.*

Of Life and Death.

M*Anes suos quisque patimur*, said the great *Horace*. Our Urns and Ends are as certain as our Beginnings: *Orimur, morimur*, All of us that live must die; which fatal word to the unthinking *Vulgar* is the most formidable in Nature, and by the *Heathen* called so; *Τὴν ποσειδάων, τὸ ποσειδάων*. But some of the more thinking of them have had a rarer Notion of it, *viz.*

Dii celant homines, ut vivere durent,

Quam sit dulce mori.

That Men may endure to live's the Reason why,
The Gods conceal, how sweet it is to die.

And the divine Philosopher *Seneca* seem'd to be much of that Mind, when he saith, that, *Pompa Mortis magis terret quam mors ipsa*, that the Circumstances of our Departure, are more frightful than Death it self: and *Dr. Brown* wonders any wise Man was afraid of it; he professes himself to be rather asham'd to see so sudden and considerable a Change made in a Carcass: it's as natural to die as to be born, saith *Sir Fra. Bacon*, and therefore ought not to be so dreadful. So that a *Jurisperit* being well apprized of the Law of Mortality, so lives, that he's neither afraid nor asham'd to die, when-

whensoever his great Sovereign, that put him into Being, thinks fit to recal him out of it.

It's true that Life is a mighty Blessing, and a living Dog is better than a dead Lion; but in comparison with the Ends of Life, and Consequences of Death, it's not worth the talking of.

Quis propter Vitam vivendi perdere Causas Velle potest?

could a Heathen say.

Who for Life's sake, wou'd ever quit the Cause Of Living, by his fundamental Laws.

Especially believing, that a better Life, and infinitely more to purpose, will be subsequent to every one that dies a *Jurisper-*
dent.

Illi Mors gravis incubat,

Qui notus nimis omnibus,

Ignotus moritur sibi.

said the Tragedian *Seneca* excellently well, ff. Death cannot be really formidable to any, but such as are too well (and notoriously) known to the World, and understand not themselves. *Cogit qui potest, nescit mori,* (said he too.) That Man can't tell how to die, that can be compell'd thereunto, (note that !) For in many Cases Death is more eligible than Life to a *Jurisper-*
prudent ; but a *Jurisimprudent*, or *Ignoramus*, is afraid of his own Shadow, and can't tell you why he does dread to die.

He

He that lives well, need not fear to die,
 Because he knows good reason why,
 He leaves Time for Eternity.

While a *Jurisperit* is present in the Body, he is (all that while) absent from the Lord ; which I take to be the chief Reason, why that Chief Justice of the *Gentiles*, St. Paul, desired rather to be dissolv'd than not, as to himself ; but as to the care of the Churches, and their edification by his Function (for a season) which was the great Province he was charged withal, he was contented to endure to live a while longer. The sager sort of the Heathen themselves had arriv'd to this Metaphysical Point, That to be in *Statu seperato*, from the cumbersome Body, was much more eligible, in it self singly consider'd, from the benefit of Mankind, than their longer residence in the Body.

Wherefore duly consider'd , and jurisprudentially , what we are , and whither we tend , we can shew no cause why we shou'd be at all dismay'd at Death. Indeed if we had no further Assurances of future Felicity, the Case were alter'd ; but who can be happy too soon? or who that prudentially considers all the Weal and Woes of humane Life together, does not judge him the happiest man that is well extricated out of the body?

There's

There's more perhaps than we are aware
on, *primâ facie*, in that Saying, ff.

Nemo ante obitum, supremâq; funera felix.

No Man is truly happy till he dies,
This is no Riddle unto him that's wise.

Life indeed is all in all, (when all's said)
but to exchange a worse for a better Life,
is more than all that can be said, *è contra*,
against it. It's better not to be, than to be
miserable all agree; but if we are morally
certain of an eternal Life, he must needs
be (*non Compos mentis*) out of his Wits,
that is loth to die. As Death is an extin-
guishment of all our Faculties, and a di-
vorce of Soul and Body; indeed it's formi-
dable; but if we as *Jurisprudents* look on't
but as an Emancipation, or Gaol-delivery,
and as a future State, to which (*ab initio*)
at first we were framed, it is rather what
we should long for and covet, than be shy
of, or dread. A *Jurisprudens* argues thus:

If I am here but by the By;
If it's impossible (long) Death to fly;
If Life eternal be to me hard by; [why;
If no man can 'gainst it shew good Cause
Within a little while I must needs dye:
To be translated hence, wherefore should
Be *à la mort* before-hand, or be shy.
If Solomon and Paul approved best
Of Dissolution, why should not the rest

Of

Of the sage *Jurisperdents*, and men wise,
 Resolve the Point? It is but a Demise,
 No Prince or *Jurisperdient* ever dies.

Seneca said very true, that

Non est vivere, sed valere vita.

He that's in pain, and no health hath,
 His Life may properly be called Death.

The Life that now is (as much as we
 make of our selves) is not a thing worth
 the taking up, were it not in pursuance of,
 and in order to something better, as the
 vulgar Note well observes :

Can Life be a Blessing,

And worth the possessing,

If Love were away? O no, &c.

The Practice of which principal part of
 Piety, or *Jurisperdence*, upon this Stage of
Philanthropy, and the full fruition of the
 beatifick Vision, who is defined to be Love
 in the Abstract, is that which is our main
 Business here, and which only makes Life
 considerable, and Death not so dreadful
 as desirable.

The very heathen Philosophers, that
 had not so clear a Prospect of the future
 State, made no Bones (as we say Prover-
 bially) of it, as Sir *Fra. Bacon* in his learn-
 ed Essays gives us many Instances: Fear
 induced some to court it; Love and Friend-
 ship others; others in Complements and
 generous Bravado's, as *Augustus Caesar* part-
 ing with his Wife *Livia*, at his Execution
 takes

takes his leave of her and the World together, thus :

(*Livia!*) *memor sis nostri Conjugii, vive, valeq;*
That is to say,

Remember (*Livia*) our things Conjugal,
Live and prosper, fare thee well.

It's the Consequences of it are so formidable and astonishing , and not it self, which is nothing but a deprivation of something, which is as natural and as necessary for us to part with as to enjoy. Whoever leads a Jurisprudent Life, need never dread never so sudden Death. It's for Fools (and guilty Knaves) to be afraid of their own Shadows, and not for men of Temper and Discretion. Life is here a thing only considerable in order to somewhat better and future ; Death is (if rightly consider'd on) at best but a transi- tion to another State (not Place) if applied to Intelligent or jurisprudent Agents.

Sera nimis vita est crastina, vive hodie.

said an Elegant heathen Poet to purpose, *viz.*

What you mean to do, do to day,

Dream not to live to morrow, pray.

Nec propter vitam, vivendi perditam causam.

said another appositely, and emphatically.

Dote not so much on this Life, as to make

The Reason why you live here, a mistake.

Life is a very pretty pleasant thing,

(If health attend it) to Beggar, or King.

But

But all the wealth and honour in the world,
If at once into your arms they were hurl'd,
Could never make you be so much in love
With Life below, if you'r secure above
Of such a Posture as you'r now beneath,
To which nothing can you conduct but Death,
By God's permission, when you've lost your Breath.

We commonly wonder, (which is a vulgar Error) when we hear of any body's Death; whenas we have much more reason to wonder, that any Individual is in Life and Health, if we do but consider, how small a matter serves to turn the strongest Constitution out of Being, and how many millions of those accidental Matters we meet withal in a little time, besides the incurable Disease of old Age.

We ar' no sooner born, than we begin to dye, [why
Take Time by the Forelock then, there is good reason
For she behind is bald, and swiftly does she fly.

And eximious is that Saying of the heathen Philosopher,

—*Vitæ nimis avidus quisquis,*

Non vult mundo secum moriente, mori.

That Man's abominably covetous
Of Life, that's loth to die with us;

The rest of all the Universe about,

Will keep him quickly company no doubt.

I close this Essay, as Sir *Wa. Rawley* does his History of the World, p. 776. who then had a close Prospect of his untimely End. O Eloquent, just and mighty Death!

whom

whom none cou'd advise, thou hast perswaded ;
 what none has dared , thou hast done ; and
 whom all the World has flatter'd, thou only hast
 cast out of the world, & despised; thou hast drawn
 together all the far-stretched Greatness, all the
 Pride, Cruelty, and Ambition of Man, and co-
 ver'd it all with these two narrow words, *Hic*
jacet.

XVIII. *De Societate & Conversatione.*

Of Society and Converse.

MAN is defined very properly to be *Animal sociabile*, a sociable, or conver-
 sible Creature, more than any other infe-
 rior Animal whatever: the Tongue and
 Discourse gives him that Preheminence,
 to make better guesses at another's meaning
 and mind, and the complexion of their
 Thoughts, than other Animals overt Acti-
 ons indicate. Without Conversation - (So-
 ciety is non-sence, and) the World wou'd
 not be like it self.

Solomon, the grand *Jurisprudent*; has long
 ago remarked it, That infinite Wisdom
 created one thing to correspond with ano-
 ther; and it was told us, *ab initio*, first in Para-
 dise, that it was not fit or good for Man to be
 without Society; and thereupon his Maker
 did superadd Eve for his companion, or asso-
 ciate,

ciate, that nothing might pretend to be Independent but himself. Whence it follows necessarily, That anchoretick Doctrine and Discipline is quite out of doors, both heterodox and immoral, as well as unnatural and selfish. Hence said the same sage and authentick Author, That two are better than one, for the sake of reciprocal Aids, as well as Enjoyments; even Affliction is sweetn'd by Society, much more Prosperity; according to the true old Saying,

Solamen miseris socios habuisse doloris.

And a Man is known and understood by his Company that he frequents, when he is not by his own Deportment. So is the trite Saying,

Noscitur ex comite, qui non cognoscitur ex se.

By Company that Men do keep,

They'r known to such as wisely peep.

Hermitages, and Cells, and Solitudes, help much to qualifie a Man (*vicibus alternis*) by fits and turns for Conversation. So did our grand Exemplar *Emanuel*, often withdraw into Deserts and other Recesses, but it was to recollect himself, with more advantage to appear upon the Stage, and to converse with the Multitude, Publicans and Sinners, with whom we know he was so frequent and familiar, as well as with Magistrates, and Persons of better Quality, otherwhiles that he was by the high-minded Scribes and Pharisees, reproached with the

Cha.

Character of being a Friend of theirs of meaner Extract.

But wholly to sequester a man's self from all manner of Conversation abroad, as those do that pretend to enter into Religion, (which indeed is more properly taking their leaves of it) is altogether against the Principles of our *Jurisprudent*, and his Practice too. Both Extreams are odious and dangerous, Never to be out of a Crowd, and never to be out of a Cell, or Dormitory ; and it's as much to a man's own Edification and Improvement as others, that he exert, impart, converse, and communicate. *Qui docet, discit* : Whoever teaches others, learns himself ; but he that hides himself in a Hole, or buries his Talent in a Napkin, is a Sot, and doth that which as a moral Agent is unaccountable.

Scire tuum nihil est, nisi te scire hoc sciat alter.

'Tis to no purpose what you know,
Unless some good with it you do.

But we must be very cautelous and circumspect (on the other side) what sort of Company we keep ; for as Conversation generally is the quickest, most natural and laudable way of Improvement, if well managed, so nothing is more pernicious than ill Company ; that's the Bane of most men, for want of Jurisprudence, or Judgment ; not but that a man by the help of (*Lingua penna mentis muta*) that silent tongue

tongue of the Mind, as a Pen is call'd, may render himself sociable and conversable, when he perhaps can't personally appear among Company, as it's many a Man's case besides my own, in such cases Mahomets will walk to the Mountain, where the Mountain can't come to them to converse. *Abraham Cowley* has well observ'd, that an honest *Jurisperdient* Interest in the Campaign or crouded Company, (which is worse of the two Extreame than perfect Solitude) must either make himself sometimes appear like a Knave, or they'll make him appear like a Fool; besides he is in danger of Infection with them, or to be trodden down by them, wherefore this Extreame of Conversation, is worse than a Seclusion. It's a critical point therefore of Jurisperdience, to avoid the two foresaid Extreame; the Society of, and humane Converse with intellectual voluntary Agents (such as Angels and Men are, if we take them in *puris naturalibus*, and not in a lapsed or degenerate Notion, as both of them may be) is the greatest Dignity and Duty of Mankind; the *Jurisperdient* Gamaliel of all the Apostles, intimates his Opinion fully in the Point, where he exorts us strenuously to Hospitality, and annexes that singular Motive to it, that some Folks have thereby accidentally conversed withal, or giv'n Entertainment to Angels; but
faith

saith he, what e're you do, do not forget to communicate, or converse liberally, for such are excellent and highly acceptable to the most high, whereby appears plainly our Honour and our Duty. Who was more Sociable, Affable, Hospitable and Generous than the Lamb of God that takes away the Obliquities of Man? The first Miracle that he ever wrought, was at a Wedding Feast, where it appears the Guests eat and drank plentifully, which, together with his blessed Company, did much promote the Freedom and Benefit of their Society and Conversation; a morose and cynical Man no body minds or much regards, because he is of an Heterogeneous Temper and Converse, self-affect-ed and singular, and that Conversation which is most Frank and Chearful, is abundantly more Useful, most Healthy, most Innocent, and most Jurisprudential; and the contrary, when a Person is Chagreen and Melancholy, or (as we Phrase it now adays) out of Humour.

Much more Good or Harm is daily done by Conversation among Men, than by all the Speculation or Information, otherwise in any thing in the World, for the Impressions made by Discourse or Example, are very much stronger than what is made by Precept, or Instructions any other way; and possibly that may be the reason,

reason for the Institution of that great and standing Publick Ordinance of Preaching and Conference, and especially of the Fundamental Article of a *Jurissprudent's* Faith, *ſſ. Christian Communion*, or Church-fellowship (as some phrase it) for it's a very true Rule of the School-men's, *Omne bonum, eò melius, quò communicabilius*, What-ere is good's communicable, And therefore the more Venerable.

To which Rule possibly there's no exception but one, and that is of a particular Secret, and it's hard to say, whether more Profit or more Pleasure be perceived by every such Communicant, of whatever good Notion and Action is imparted to another Body.

So radical a thing is Society and Conversation in all Sensitive as well as Intellectual Agents, that the very Devils themselves, and the worst, and most degenerate parts of the Creation, delight to practise, according to that instinct ----- *Sævus inter se convenit morsus*, The Beasts of Prey are together Sociable as well as Men and Angels Naturally.

The Savage Bears so far agree,

As to maintain Society.

Nay (which is most Prodigious of all) none generally are less Sociable and Conversable than such as should be most exemplary herein, even the greatest and

H

nicest

nicest Professors of Religion and Virtue themselves.

Yet are we fully of Opinion, that there's no better way in the World to propagate *Jurisprudence*, or any thing that is of kin to Virtue and Religion, than a Sociable Conversation, and frank intercourse with one another; and we peremptorily affirm it to be the Interest of States and Commonwealths in general, as likewise of every Individual Person in particular, always in the World to maintain and encourage Society and Converse among each other (*pro virili*) to the utmost, in little matters, as well as greater; *Cum socio mingas, vel saltem mingere fingas* (say the *boni socii* of the World)

That is,

With his Companion one Sociable is,
That (either seems to do it or) doth pish.

Longum iter est (saith *Seneca*) *per praecepta, breve & efficax per exempla.*

Example and Converse, the shorter way,
and sweet;

Rules and Precepts tedious, all of us daily
see't.

Without a reasonable proportion of Converse a Man rusts, and his accomplishments shrivel up, and his Faculties grow feeble and insignificant, *Probatum est*; it plainly appears in such as are meer Scholars (as we term them) and Reclused Persons, who sensibly dis-improve for want
of

of Negotiation and exerting their Parts. Men might have propagated as Plants and Trees do (which Naturalists observe are like a Man topsie turvy, or reverse) had not his Creator contrived him to be Sociable as well as Propagable; and his Wife Eve was Originally design'd him for an help-meet Friend and Companion, as much as to be prolific, or more; and whoever renounces good and Sociable Converse with his fellow Creatures, I declare him to be a Common Enemy both to himself and all Mankind; and in the highest degree a *Jurisperudent*, or *Ignoramus* at the best.

Who was more Sociable than our Lord and Saviour in the Flesh, Night and Day going about to find Opportunities of doing good to Man, whose Copy in this very particular all Divines, and other *Jurisperu-*
ents agree, we are all bound to write after, so far as we are able to be useful to the whole World within our reach; and when it's done, the best use and Benefit of Retirement, is to qualifie a Man or Woman for Publick good.

No greater Sor in Nature than he that will put his Candle under a Bushel, and let it shine so as others may be beheld to him; and be provoked the better to love and honour their Sovereign Proprietor and Creator.

XIX. *De Actione & Varietate.*

Of Variety and Action.

Action, said Sir Rich. Baker (in his Preface to the History of England) is the Life of a Prince, Speculation of a Scholar; but (under Correction) it ought to be of both, for all Speculation that's not in order to Action is nugatory, (and chicanree.) *Frustrà fit potentia quod non traducitur in actum.* That is but a frustraneous, or impertinent Power (say the Schoolmen) which is not exerted into Action: And whosoever is most capable of variety of laudable Action, is indisputably the most eximious and useful Member of any Commonwealth, or Kingdom.

One that is *versatilis ingenii*, (as we say) that is, can turn his Hand or Head to variety of Services, is the most accomplished and valuable Person in the World; which made Sir Francis Bacon (and some others) so Useful and Venerable in their Times he being a topping *Jurisprudens*, a Learned a Divine, great Physitian; and, as his Encomium that surrounds his Effigies hath deservedly Recorded him to be *tertius* Platone, *Philosophorum Princeps*, the third Prince of Philosophers since Plato liv'd.

Actions speak louder than words: Thi

is agreed on all hands, and in all cases good or bad. Hence is that Sage and Jurisprudent Counsel given by the Heathen Poet.

Hoc age, tutus eris,

Action better is by half

Than words: Be doing and you'r safe.

And Horace plainly avers the same thing in his Advice to a Son, *De Arte Poeticâ*, &c.

Qui studet optatam cursu contingere metam,

Multa tulit fecitque puer, sudavit & alsit.

The Lad that wou'd obtain his ends,

His Mind to do and suffer bends;

He must be vigorous and bold

In business, bearing heat and cold.

Nor is any thing in Nature more pleasant (whatever happens to be profitable) than Variety. *Certa lectio prodest*, said Learned Seneca, *sed varietas delectat*; Though a steady Method of Studie is profitable; yet, says he, it's Variety which is delightful or pleasant. Nothing is more irksome and uneasy to an ingenious Agent, than one sort or series of Action, or expressions; it makes the Intellectuals giddy and obtuse, like a Horse in a Mill, whom to prevent that consequence, we blind. Besides the Pleasure which Variety affords, it improves the Faculties that exercise themselves therein, as experience (on our Reflexions) will demonstrate plainly. *Mens hominum novitatis avida*, is an undeniable Principle, That Mans Mind is Naturally greedy of Novelty;

which in plainer *English*, is Variety that Man's Constitution so eagerly and naturally affects; and therefore of Necessity it's more eligible and advisable to habituate our selves thereunto. All things in Nature delight in and are full of Variety of Motion and Action; as well the Sun, Moon, and Planets above us, as inferior Animals below; Winds, Weathers, and Tides of Water; all which may plainly indicate to us Humane Agents, the Expediency, Use, and Necessity thereof. Yea, the greatest part of the Creation is contrived for Variety and Delight, more than Necessity, by that *πολυποκίλος σοφία*, or infinite Wisdom variegated, as the great Apostle Phrases it.

Neither is there a livelier Emblem (perhaps in the whole World) of Eternity and Immortality than variety of Actions here on Earth. No one single enjoyment very often repeated, but cloyes and surfeits Humanity; but a variety whets or creates new Appetites.

So great a Darling of Nature is Variety, that she never exerts two Persons or things exactly alike; no Mans Face, nor Mind, or inward Faculties are Mathematically parallel to another. And as no Man lives to purpose that is not active and vigorous, so none is to good purpose active, who is not addicted to Variety of Motion or Action.

Among

Among the *Barbarian* Naturalists, he that is least listless, and most active and strenuous, is their Chieftain or King, to whom they render readily and voluntarily all Homage and Allegiance imaginable.

A genuine *Jurisperdient* is (*ad omnia quare*) squared and cut out for all laudible effects and purposes; and his Principles are to be vigorous and active, and to be full of Variety and Action, as well as Speculation.

*Hic bene conveniunt, & in unâ sede morantur
Majestas & amor -----*

Here sagely do accord great Majesty
And Love together; & good Reason why: }
Here's (Wisdom) Action, and Variety. }

I dare Challenge any *Jurisperdient* to give me a President of any Man that ever was a Celebrated Author, or that earn'd a competent Fortune by doing (next to nothing that is) onely one thing, or dealing in onely one Commodity, without circuit, as we say, or variety of Action: And I further declare it to be my Opinion, That no Man in the use of his Health, Limbs, and Wits, can be at a loss utterly, for want of one or other Lawful Action; and (if it be not his own fault) variety. So great a Latitude of Action doth Humane Necessities afford and crave, were the World much more Populous. And it's more Honourable and Religious, and Rational to practice for *pauper's* without any

Fee or Sallary at all, than to be Idle in the Market-place.

But if no more were in it of motive than the Health of the Body, and the tranquility and satisfaction of the Mind, and the prevention or diversion of a thousand of Snares and Temptations, that else will be sure to put us at least in exquisite Jeopardy; it is well worth the while for a *Jurisprudent*, or *Jurisperit* to be concern'd with variety of Action. It's better far to play at small Games here, than to stand out; and it's not a moot point, whether Action will turn to account, for I am (against the common Proverb) fully of Opinion, that such a rolling-stone will gather Moss; and that a regular and prudent crusing about the Creation (when you can't hoist your Top-sail) *terra, terra*, from Coast to Coast, as the Phrase is of our Maritime Authors) will turn to a good account. As *Demosthenes* the great Orator of Old and profoundly Eloquent (*ea ratione*) for that reason must needs be presumed to be, being asked, *Quid primum? Quid deinde? Quid denique præcipuum in Oratore?* What's the first and main point of an Orator? His Compass. And what's the next great point, and what's the last, and most considerable part or point? Answer'd to them all three, Action. So to the Case, if it were put to a true *Jurisprudent*,

prudent, what's the best Council to be given to any Man to live honestly, and thrive heartily by; he would give it under his hand for a reasonable Fee Action. Action, Action, against the World, and the more variety of them the better. Always provided they are of that sort as interfere not, or are inconsistent one with another; which in truth was imply'd before in the Words *prudent* and regular Motions and Actions, and such as are agreeable (more or less) to the reason of the things aim'd at; for a little Discord in Musick helps frequently the Harmony; and by the same reason, may a little casual eccentricity of Accord, help more than hinder a prudent Enterprize, as a little Trip in a Race, often quickens and helps a Man by his Recovery to mend his Pace, and more vigilantly pursue the Cause and Concern of his main Chance, and win the Prize at long run.

XX. De Voluptate & Penâ.

Of Pleasure and Pain, or Joy and Sorrow.

TO conceive in Sorrow or Pain, and to earn our Bread in the Sweat of our Brows, is an original Curse notorious enough,

nough, and is intailed on Man and Womankind; insomuch, that we may truly say to smart, is a thing connatural to Humanity, and Excess whereof, withers and weakens the Flower and Vigour of both Mind and Body; but a Tincture of it adjuvant, as an Eye of Melancholy or Seriousness mends the Constitution, but a Redundancy marrs it, and renders it chagreen or morose. It's a pusillanimous Soul that's dejected and depraved by Calamity, which spurs the Generous to Industry and Puissance; the over Valuation of any thing which we loose, is the occasion of our Vexation and Sorrow immoderate. Extirpate once these roots of Mistake, that we lay too great a stress of Injoyment on them, or apprehend them to be more considerable than they prove upon experiment and tryal, and then no Cross or Loss in the World would be able to break our Hearts to pieces; immoderate Sadness is ingratitude to God, Pleasure and Chearfulness is the Opposite hereunto; if you will take the wisest Man's Word in the World. *Ecclesi. 5.* It's our Portion, it's a peculiar Gift of God, than it there's nothing in the World better, *ff.* to eat and drink your Bread and Wine with a merry Heart, and so injoy the good Fruit of your Pains and Labour.

We may and ought to sigh and groan, in many cases besides our own; but not be tired nor overlong disquietted.

Our Duty and our Happiness never more apparently meet together, than in our Rejoycings, which is the noblest and innocentest Pleasure in the World; it's an old saying, and much of Veracity in it, that *iniquissima pax est justissimo bello anteferenda*, the most illfavoured Peace more eligible than the most beautiful War; so may we say the Pleasure of Joy on any good account, doth far surmount the Pain and Mischief of Sadness and Sorrow. Pleasure is the Varnish of the Creation, it makes all Injoyments illustrious and relishing, as Pain renders them unsavory and irksome, even Life it self is a Burden under acute pain; whereof poor *Job* is a signal Instance and Example. Yet are there some sort of Pain that promotes and advances Pleasure; besides procreation Pangs, which a *Jurisperudent* may have met withal in the Acquisition of a Profit Apprender, or Emolliment, and to say true, the greatest of humane Pleasures are generally the results of Smart and Pain, according to the Saying, *Difficilia quæ pulcra*. And that other, *τὴν ἀγῶνιν ἰδιεῶνται*, &c. God has planted Sweat and Labour or Pain in the Road to Virtue, so that pleasant attainments can't be enjoyed without proportion-

tionable Pain and Difficulty, so that they are nearer of Kin than we are commonly aware of; Hazard and Pains are usually antecedent to every noble and pleasant Acquisition; *Trabit sua quemque voluptas.*

We all have a peculiar Pleasure,

Which we account our greatest Treasure.

To tast of Pain (however) is as proper and connatural to our present State here, as to perceive Pleasure; if duly considered, for none that are beloved of their Heavenly Father, must expect exemption from Punishment or Pain; the heathen Poet was sensible of this Veracity, who tells us,

Albus ut obscuro detergit nubila cælo

Sæpe notus; neque parturit imbres perpetuos,

Sic tu (Sapiens) finire memento.

Tristitiæ, vitæque labores.

The North Wind drives the Clouds away,
Which the South makes a rainy Day;

So *Jurisprudents* must remember,
To compare *July* with *December*.

Pains without Pleasure succeed's sad,
Pleasure, without some Pain's, as bad.

Joy and Pleasures without any mixture or alteration of Pain and Sorrow, is only a peculiar Dainty reserv'd for the next worlds Felicity and Enjoyment, and not to be expected to be met withall in this. But there is a Jurisprudential Joy or Pleasure many times to be met with here, in suffering Pain, and loss of Goods, as of old we read

of.

of many that did, and in Self-denial for Righteousness sake; yea, to be overjoy'd in such cases, for the prospect of the Reward.

A pleasant and chearful person is most acceptable to God and Man, whether he be the giver or receiver of a Benefaction; ever more rejoyce, while you maintain *Mens inscia culpæ*; as the Poet said well, *nil conscire sibi, nullâ pallefcere culpâ*; a good Conscience is a constant Feast, and that is the Foundation of all Pleasure; that's worth the Name of Pleasure. All pains in such a case, will neither be long nor severe, but short and light, and not worth further mentioning or taking notice of, in comparison of both the present, as well as future intellectual Streams and Rivers of Pleasure, that a true *Jurisperit* can never miss of the Injoyment of.

Res est solliciti plena timoris Amor.

Is as true, as old, a Saying, that Love it self is a very painful thing, and fearful.

To love, it is a grievous pain,
And not to love, a greater is again;
But of all Pains, there's no such Pain,
As for to love, and not be lov'd again.

This is properly verified of Effeminate Pleasure, but a Masculine *Jurisperit's* Genius and Complexion is of an other guest Mould; for his Love renounces Fear and Pain; he loves any thing or Person according

according to the Merits of the Cause only, a Wrong or Tort pains him more than a broken Shin, and a righteous Sentence pleasanter to him than a Rose in *June*. Sensual Titillations or Pleasures little affect him, but he's ravish'd with Intellectuals; his tickling Motto therefore is

Curat Lex, fiat Justitia; Ruat Cælum.

Let Right prevail, Reason take place,
What e're becoms of humane Race,
This Letchery has no Disgrace.

But to see Right run down in *Forma Pauperis*, makes him roar with Pain; for no greater occasion can be given to a *Jurisperit* of Uneasiness and Pain, than to see Might overcome Right; which is common, or to perceive by Tricks and Evasions, excentrick to all Rules of Prudence, any body to be morally massacred.

In fine, the greatest Pleasure, and the greatest Pain,
Is to love, and to hate the same again;
Both of which things are intellectual,
A *Jurisperit* Minds not sensual.
He very rarely can afford the Leasure,
To tast them; or knows how to count them Pleasure.
If any man in nature feeleth Pain,
Jurisperit is first cause and main.

A Confession of the Jurisprudent's Faith.

I Firmly am perswaded (in my mind)
(The truth whereof upon Record I find)
That the true God eternal's onely one,
Besides whom (save Son and Spirit) there's
none.

That these (great *Elohim*!) the Worlds did make,
And still preserve them, for their own Name-sake.

That in the highest Heavens ever are,
And of his Sacred Truth do Record bear.

And that for Man, God was Incarnated
In his Nature on Earth, and once was dead,
And buried (not in Hell) but now long since
Rose again up to Heaven (departing hence)
To reconcile laps'd Man to God again.

I hold one visible Church (in the main :)

And Saint's Communion's a true Position,
And will again rise to th' beatifick Vision.

And verily believe that God hath sent
Forgiveness of sins to each Penitent.

And that Man's Soul a thing Immortal is,
And Bodies to the next World after this

Will raised be; and that the Holy Ghost
To Man's Recov'ry now conduces most;

And doth negotiate with him instead
Of Christ, who ever lives (tho' once was dead)

To intercede on High for poor Mankind,
Whom when he did ascend, he left behind.

The Jurisprudent's Common-Prayer.

UNto thee (O Heavenly Father) who art the God of the Spirits of all Flesh, and a God, hearing Prayer, shall all Flesh come, being promoted by thine Assistance, and Incouraged by thine Acceptance, through Jesus Christ am I emboldned to make my most humble Applications in all due and filial acknowledgments of my Derivation from thee, Dependence upon thee, and Submission to thee; who art both Original and Final, and more intimate to us, than any thing else within us, or without; wherefore, I humbly own the Continuance of thy Fatherly Care, Countenance, Conduct, and Protection every moment, in, and through Jesus Christ; by whom we are incouraged to call thee Father. I heartily recognize and own thee to be my Sovereign Lord and Proprietor, and adore thee for thine infinite Condescension, in sending of thy Son to become a Ransome for the lost World, and for all the blessed Fruits and Benefactions thereby redounding to me, I humbly commit, and surrender to thee my Soul and Body so dearly purchased by the Blood of the Eternal and Incarnate Word; and in the use of that Liberty thou hast afforded me, do make a voluntary Dedication and

and Resignation of this most reasonable Sacrifice to thine holy Majesty. I confess and acknowledge, that I am less than the least of all thy Mercies, and have grossly degenerated, and apostatized from the Law of thy Creation. I have sinn'd and miscarried unaccountably, and am altogether unworthy to be owned by thee; but thou hast been graciously pleas'd to lay help upon one that is mighty, and able, and willing to save unto the uttermost all that come unto thee, in, and through his Name. O Lord, I do unfeignedly therefore deprecate thy Displeasure against me for those innumerable Failings and Obliquities all my Life long, whereby I am most justly become obnoxious to thy divine Challenge and Rebuke; more especially those manifold Relapses and Defections of mine, after renewed Purposes and Resolutions of better Obedience, as into inordinate Anger, Impatience, Intemperance, Immodesty, and divers other exorbitant and vile Inclinations and Passions; and I heartily revoke, and renounce all wherein I have done amiss; and humbly beseech thee for thy Son's sake graciously to pardon both all mine own Delinquencies against thine Holy Majesty, and all those that have any manner of ways disobligh'd (or dealt injuriously with) me, especially my nearest Acquaintance. O
Father

Father forgive them (as I sincerely do) for they know not what they have done; and vouchsafe, I beseech thee, not only to divert thy further Judgments that have not already taken hold of them and me, (for our Iniquities have found us out) but also to Sanctifie both to them and me, thy present Judgments, and severe (but Fatherly) Corrections; that (since thy tender Mercies have not) those bitter Dispensations may hereafter teach us all to learn Righteousness. I humbly pray thee to root out of all of us all malignity of Mind, and lead none of us into further Temptations that may be too hard for us; but deliver us from all evil Consequencies, and the causes of them; and by thine Omnipotent Arm preserve us from all Pollutions both of Flesh and Spirit, unto thine approaching and everlasting Kingdom, which is our Salvation.

Be good to the whole World, please to recover thy lapsed Creation; controul all Atheism, Idolatry, and Malignity in the Sons of Violence, that daily make havock and disorder in the Family of God. And to the rest of those manifold Favours which thou hast afforded us in Life, be pleas'd to superadd this, that I may not be hence removed, but with all advantages for Eternity, with a mind freed from the Snares, and under a perfect Renunciation of all the

sign

sinful and lewd Guises and Customs of this mad World, and under a sense of a thorough Reconciliation with, and Resignation to thee, and fully qualified and accomplished for an eternal Enjoyment of thee, that whensoever thou callest me hence, I may be fully assured of a blessed Departure, in the Faith and Fear of thine Elect.

Be propitious I intreat thee (in a particular manner) to thy Servant, and our Sovereign Lord the King, whom thou hast miraculously appointed in the Throne over us, preserve him in Peace and Safety from all the Sons of *Belial*, and indue him with Wisdom and all Graces requisite for the Discharge of so great a Trust, and grant that we may lead quiet and prosperous Lives, in all Godliness and Honesty under him. Bless all inferior Magistrates and dispensers of thy Word and Sacraments, with suitable Accomplishments for so great Functions; Mercifully compassionate all the Sons and Daughters of Affliction; every where suppress and discountenance Antichrist and all Impostors, and let the Gospel be propagated from the rising of the Sun to the going down thereof, and then hasten the coming of our Blessed Saviour; and (O bountiful Father!) accept I humbly beseech thee) of my hearty Thanks and Praise for that Health and Welfare, Liberty and Advantages thou
dai.

daily art pleased to vouchsafe to me, of doing or receiving any good Offices in the World, for the Enjoyment in Peace and Safety of the Conversation of good Men, and for the Benefit received by their Examples and Instructions; particularly, I sensibly and gratefully acknowledge the innumerable and extraordinary Deliverances from Deaths and Dangers all my Life long; and for the Mercies and good Providences thou hast remembered me withal, in the midst of so many Judgments and Calamities thou hast seen good to exercise me and mine withal; and for the remarkable Returns thou hast been pleased to make to my poor Prayers early and late, through the Intercessions of mine only and most blessed Advocate and Mediator the Lord Jesus; and for the additional Suplies of Comfort by the Holy Ghost, unto whom, with thy self, be Praise, Homage, and Obedience, World without End, *Amen.*

A Jurisprudents Ejaculation before Meat.

O God be merciful unto, and bless me with the Pardon of all my Sins, and a Sanctified Use of these thy good Creatures, of thine infinite Bounty provided for me, through Jesus Christ my Saviour.

His thankful Recognition after Meat.

PRaised be thy Name, O Heavenly Father, for the Supplies of this my present Refreshment by thy good Creatures, and grant I beseech thee, that I may improve the Advantages by them received, to thy Service, Praise, and Glory, through Jesus Christ my Redeemer.

*The Character, or Effigies of a down-right
Jurisprudēt.*

HE is a Man of sense, of profound Reason,
He's Loyal, foyal, & he hates all Treason.
He's not *Mercurial*, but a solid thing;
He loves and honours his Countrey & King.
He is not busy'd about Chicanrees,
He studies Men & Manners (& not Trees.)
He Courts not Women with his Cap or
Knees,
He troubles not his Head about such Bees.
He teaches all Men, how to keep the Peace.
He likes his Client, and he loves his Books,
He values no Man on account of looks.
He's punctual, and very diligent,
He practises true meaning and intent.
He well considers his Opinion;
He will not be brib'd by any one.
He is a Man of tender Conscience,
He's not a Man of very small Expence.
He never is penurious,
He's ever just and generous.
He's for the Reason of the Thing;
He's Counsel for Subject, or King.
He scorns to plead a paltry Cause;
He sticks to Fundamental Laws,
He when he talks (first) makes a pause.

The

*The Jurisprudent's Hymn.
To the Tune of the 148th. Psalm.*

Let's Praise
Our God the Lord,
Whose goodness far exceeds,
Both in thought, deed, and word,
Our praises, and our needs.

Let all things praise
His Name always: ,
Both Old and Young,
With Heart and Tongue.

For why
His Workman-ship
And care is all Mankind,
When e're our feet do slip,
Let's then keep him in Mind.

None of us let
His Love forget,
But thankfully
To him reply.

Rejoyce
Continually,
Before him Sing and Pray
Aloud unto him cry,
And to him Homage pay.
Whose Mercies sure
Do still endure ;
He will not fail
Us Mortals frail.

Epiphonema ad Pythagoram Allegoricum Martiale.

Rumpitur Invidiâ quidam, (charissime Fili!)
 Quod me Rura Legunt : Rumpitur Invidiâ,
 Rumpitur Invidiâ, Quod sum fucundus amicis,
 Quod Conviva frequens ; Rumpitur Invidiâ.
 Rumpitur Invidiâ ; Quod Rus mihi Dulce sub Urbe est,
 Parvaque in Urbe Domus : Rumpitur Invidiâ,
 Rumpitur Invidiâ Quod amamur, quodque probamur,
 Rumpatur quisquis, Rumpitur Invidiâ.

Thus Translated.

I'm Ridicul'd, or envy'd (dearest Son!)
 For all that I have written, and have done,
 That I'm so Frank and Complaisant ; and that
 I Juncket so much of I can't tell what :
 That I have so much leave to take the air,
 And have a little House ; I can't tell where ;
 And that we are beloved, and approved,
 Much good may do 'em, that yet never Loved.

Martial Epigram.

*Non amo te Sabidè, nec possum dicere quare :
 Hoc tantum possum dicere, non amo te.*

Metamorphozed thus.

*Valde amo Pythagoram, quia possum dicere quare.
 (Hoc verum possum dicere Pythagoræ)*
 I Love Pythagoras well (and can tell wherefore,
 And hope to love him still much more and more)
 Both as a Jurisprudent, Son and Friend,——
 To love him all along unto

The E N D.

